A PRIMER OF CHRISTIAN RELIGION,

Henry Dalues. / Ex dono D. S.

Or a forme of Catechising, drawne from the beholding of Gods works in the creation of the world:

And published for the loue of those that are children in Christ, to giue instruction vnto them:

By I. P.

1. Cor. 13. 7.

Loue beleeueth all things.

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To my beloued friendes

in the NAMPTVVICH, mercie and truth from Christ Iesus.

GReat is the Lord, and gretly to be praised, his name is excellent in all the world, and hee hath set his glorie aboue the heauens: to him belongeth saluation, and power, and riches, and wisedome, and strength, and honour, and glorie, and praise, let all kinreds and tongues praise his loue that was killed for vs, and let the Elders of heauen with the voice of strong thundrings say Amen vnto it. God hath formed man for his praise; the figure

of the world and of euerie creature therin, is nothing else but the stampe of his praise, and the Character of his glorie; and the reason why wee liue & shew our faces vnto the light this day, is that wee might behold this figure, and exalt his power that formed the same. This is the thing that God requireth of all that feare him: & sithence it hath pleased God (my beloued soules) of his inestimable grace to chuse me as one of his poore sheapheard swaines, and to place me as a sojourner among you, that I might feede his flock, & looke vnto the sweete Lambes of his sonne Iesus his fold, my hearty desire, and my earnest indeuour is, to leade you a plaine & direct way through these confused times of strife and controuersie, vnto the greene pastures, and to shewe you his loue, his grace, his goodnes and his glorie.

The ten words of the law are an instrument of ten strings, the sound whereof

whereof should guide vs to the hill of God, where the waters of rest doe spring for euer, and there is no creature in heauen or in earth, which will not tune this instrument for vs, and teach vs how to keepe the commandements of the law and the Gospell, through the meditation of their nature: and therefore the man that will not be taught to meditate on these creatures, but forgetteth the worke of God, shall also himselfe be forgotten of God, and be thrust among the miserable creatures that dwell in the land of oblivion. and euerie creature that did not teach vs some wisdome, & make vs to leaue some fault within vs shall then correct vs in their furie for it.

When the curse of God hath got hold vpon wicked men, and drawne them into hell, all creatures shall then helpe forward the destruction. The great deepes and the waters vn-

der the earth ſhall crie aloud vnto the tormentours, and ſay thus; Giue that damned ghoſt ſeuē ſtripes more for me, for many a time did I call it from errour, but it deſpiſed me.

The creatures of the earth ſhall crie vnto them, & ſay, let your hands be ſtretched out ſtill, and giue that ſtubborne ſinner ſeuentie ſtripes more for me, for ſo many times did I ſhew it the way of life and the foote-ſteps of grace, but it followed after lying vanities.

The hoſte of heauen, and all the armies of God therein ſhall likewiſe ſay to the tormentours, Let your hands be ſtretched out ſtill, and giue that vnhappie ſoule ſeuentie times ſeuen ſtripes more for me, for ſo many tokens of Gods glorie haue I ſhewed vnto them, but none of them all could moouē him to praiſe his glorie.

The foules of heauen ſhall bid them

them number their feathers, the beaſtes of the earth ſhall bid them count their haires, and the fiſhes of the Sea ſhall bid them count their ſcales, and then ſay vnto them, Heap ſo many ſeuerall plagues vppon the backes of thoſe condemned perſons becauſe they haue cõtemned a greater multitude of mercies, and would not receiue inſtruction by any of Gods creatures. The quicke eares of the conſcience that then muſt bee opened, ſhal vndoubtedly heare ſuch voices, and ſhall plainely perceiue all creatures to bee ſet againſt them with an vnmercifull hatred that neuer will bee ended: A little type of this iudgement wee may behold in the plagues of Egypt; when Pharaoh and his ſeruants had forgotten the creator, they were then puniſhed by the creatures.

The Angels of the third heauens brought euil vpon Egypt, when they *The creatures of heauen.*

strowed the fiercenes of Gods wrath indignation, and anger vpon them. *Psal.*78.49.

The starres in the second heauens withdrew the light of their countenance, and made a dreadfull darkenes to fal vpon them. *Exod.*10.21.22.

Meteores. { Fire. Aire. Watrie.

The loweſt heauens ſtormed as faſt againſt them; fire walked in the regions of the aire, and flaſhed terror into their faces *Exod.*9.23. The feruent Eaſt wind whirled from the Sea, and breathed out fearefull threatnings againſt their countrie. *Exod.* 10.13. The ſoft waters aboue the firmament became hard ſtones to puniſh the hardneſſe of their heartes, and with a raging force did haile vppon them. *Exod.*9.25.

The creatures of the earth.

The reaſonable creatures of the earth did periſh with ſodden death, which made a trembling ſound of cries and grones to fill the land of Egypt. *Exod.*12.29.30.

The

The Sensitiue creatures encreased the horrour of these plagues. Venimous flies poysoned their land, & made it to rot. *Exod.* 8.24. The flocks and heards were consumed with the murraine *Exod.* 9.3. And abominable Frogges made the land to stinke, to shew the lothsumnesse of their sins. *Exod.* 8.11.

Sensitiue { Fowles. Foure-footed beastes. Creeping things.

Among the Vegetatiue creatures, the smoke of this wrath blasted the vines, and the sweete figtrees. *Psal.* 105.33. Among the herbes, the flax that clothed them was smitten, that their nakednesse might bee seene, and they brought to shame. The Barley that fed them was smitten that their weaknesse might be discerned, and their ouerthrow made manifest. *Exod.* 9.31.

Plants { Trees. Herbes.

Of the creatures vnder the earth, the waters were turned into blood, that their confusion might be painted out therein: And the fishes dried

The creatures vnder the earth.

to

to note how deep their miſerie ſanke vnder the ground. *Exod.*7.20.21.

The diuels could not helpe in this miſerie, but Sathan was ouercome by a louſe. *Exod.*8.18. The Lord will make a louſe as terrible as anye ſpright, and a ſwarme of Gnattes as able to confound his enemies as a legion of deuils.

By this we may ſee what torment God can inflict vpon the wicked by his creatures; and by this we muſt learne to make vſe of the creatures, and to diſcerne the inuiſible things of God in them, that wee may ſo attaine to the viſion of his glory.

Fooliſh men needed not to feare the daunger of wreſting ſome places in deriuing the commaundements of God from his creatures if they had rightly conſidered of theſe infinite and deepe treaſures of

If all the creatures were deſcribed vnto vs in an abſolute ſtorie, I am perſwaded that as a Wal-nut wil not containe within it the paper that ſhould haue written in it all the properties of the ſame & the whole work of God conteined in that nut, ſo neithere would the whole world bee a ſufficient

ſufficient librarie to hold the bookes that might be written of the ſeuerall creatures therin, yea the bookes that might be written of the leaſt haire of our heads would breake a Camels backe to cary them; but here I meane to write neither of all creatures, but either of thoſe that are moſt knowne vnto vs, or of thoſe that are mentioned in the booke of God; neither how all the commandements might ſtill be gathered out of one creature, nor yet how many ſeuerall waies that one commaundement might be enforced vnto vs from that one creature: I onely intend to giue you a patterne, or a forme of meditation how to gather the commandements of God by a iuſt conſequence from the conſideration of his creatures, that you ſeing the way of truth reueiled in ſome of them, might thereby learne to find it out in the reſt, and to gather the like leſſon in the other creatures,

w ſodome that God hath laid vp in his creatures: which without forcing or thrawning will ſhew vs the ſeuerall commaundements both of law and Goſpell, moſt amply and plentifully deſcribed in them.

creatures.

When I deliuered this doctrine of the creatures vnto you at the firſt, I ſpoke very plainely and briefely of them, and now much more briefely do I preſent the ſumme thereof vnto you in writing, wherein I offer vnto you the firſt fruits of my labour in this kind, as the firſt greene eares of Wheate that I haue gathered in the harueſt of the Lord, and haue rubbed them into this paper for your ſakes: And with them I alſo offer vnto you my ſelfe and all that I haue to ſerue for your comfort, and for the comfort of the leaſt and pooreſt forgotten creature that remaineth in any of your dwellings ſo long as it ſhall pleaſe the heauenly wiſedome to ſtay me among you. There is no promotion that can come either from Eaſt, or Weſt, which I ſeeke ſo much as to ſee you ſtabliſhed in the loue of God, and fulfilled with his bleſſing, and

and hereunto I ſtriue in my praiers night and day for you all, beſeeching you likewiſe to helpe me with your praiers, that the worke of God may proſper among vs, that ſo at length we may mutually reioyce together in the beholding of one an other at the day of Chriſte.

The exceeding kindneſſe, that hitherto I haue receiued from you, makes you the worthieſt to whom I ſhould preſent theſe my paines: And though ſome of theſe leſſons bee a little the obſcurer becauſe of the ſhortneſſe and breuitie that I haue vſed in them, yet whereas you heard me intreate ſomewhat more largely of them, the remembrance thereof may make you to vnderſtand them the better, & therefore they be fitteſt for you of all people.

The onely patrone that I haue choſen for my booke is your good will vnto me: and your louing kind-

nes

nes ſhall be vnto me in ſtead of a noble Theophilus, and as a ſhield of comfort againſt all the iniuries to which I am expoſed. The wrong that I haue ſuſtained heeretofore through the falſe reports made of my Sermons, diuerſly ſpread abroad by vnwiſe and vniuſt men, hath cauſed me to ſmart in ſuch ſort, that the blewneſſe of the wound is not yet taken away: And now againe it is ſtrange vnto me to conſider what falſe and incredible things are reported cõcerning my maner of catechizing to the griefe of good men and my friends farre off, which blame me whiles they know not the truth hereof: For the anſwering and reprouing wherof, I haue the more importunately haſted to publiſh my worke therein notwithſtanding the multitude and throng of my other exerciſes both publike & priuate which at that inſtant I had in hand, that ſo

the

the truth might ſatisfie thoſe that delight not to heare the grace of God turned into a lie. The mercifull Lord graunt that his glory may breake out by my labour herein.

I haue praied vnto the God of glorie ouer euerie ſeuerall leſſon in this booke, that he would bleſſe them vnto you, and giue you ſtrength and comfort by euerie one of them. And further, I haue bowed my knees vnto the father of our Lord Ieſus Chriſt with a ſeuerall petition for euerie family and houſhold by name that is in your towne, praying for the viſitation of his bleſſed ſpirit to reſt vpon you; my mind hath gone a diligent proceſſion through al the ſtreetes of your towne from one end thereof to an other, and into the doore of euery ſeuerall houſe haue I breathed an vnfeigned ſigh beſeeching his heauenly grace that his loue might ther abide, & that ſome at the leaſt there-

in

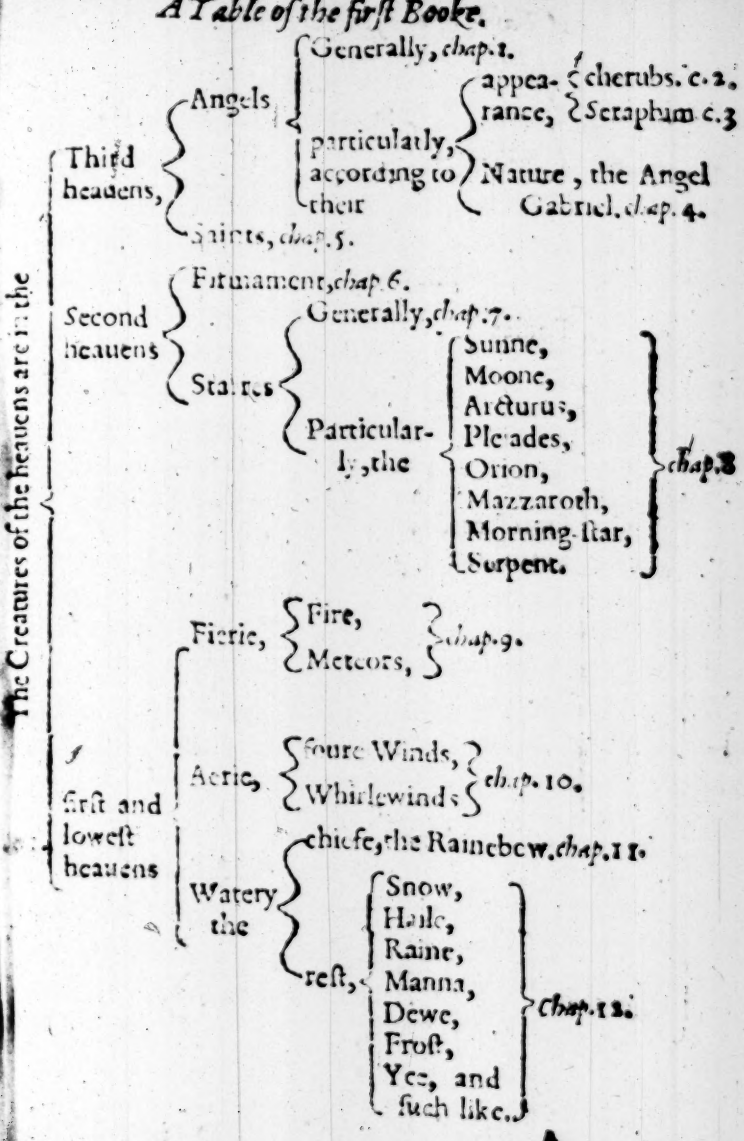
in might receiue some fruit & some increase of grace by this my labour among you.

And now (my friends) I conclude with the Apostle, that God is my record, how I long after you all from the verie heart roote in Iesus Christ. And this I praie, that your loue may abound yet more and more in knowledge and in all iudgement, that yee may allow those things which are best, that yee may be pure, and without offence vntill the day of Christ, filled with the fruits of righteousnesse, which are by Iesus Christ vnto the glorie and praise of God.

Yours in the Lord Iesus Christ

IOHN PAGET.

The Creatures of the heauens are in the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THE FIRST BOOKE,

Of the Creatures in heauen.

Of the creatures in the third heauen.

CAP. I.

The Angels primer.

WHat is the principall vertue of the first Commaundement?

To loue God.

How doe the Angels teach vs this Commaundement?

They doe euermore behold the face of God: *Mat.* 18. 10. His face is the sweete medow, or pasture of their delight, where they feede vpon the vision of his beautie, and liue by his loue. They haue a thousand eyes (*a*) before and (*b*) behind, (*c*) within and (*d*) without. *Reu.* 4. 6, 8. Those are their affections and loue thoughts, which

(*a*) To consider his loue present and to come.

(*b*) To consider of his loue past.

(*c*) To behold the fruits of his loue in themselues.

(*d*) To behold the fruites of his loue bestowed on others, besides themselues.

like a flocke of Lambes feede vppon the beddes of ſpices which are in his cheekes, and afterward run to themoſt holy ſprings of his eyes, ſucking eternall comfort out of the ſame: By their example we are to ſet our eyes on God, to loue his glorie and to giue our hearts vnto him.

*Pſal.*8.5. Compared with *Hebr.*2.7. In the Syriac they are named פנים of the face, becauſe it is the Angels principall vertue to looke alwayes on Gods face, and their principall glorie to inioy the ſame.

The Angels are alſo called Gods. *Pſal.* 50.1.& *Pſal.* 136.2. Becauſe the image of Gods wiſedome, and righteouſneſſe doth appeare ſo freſh and perfect in them; they are that which they are by the image of God; the Lord ſees his face in their loue, and they neuer look on one another, but they ſee God with a bright image of glorie and holineſſe appearing in them, teaching vs alſo ſo to cleaue vnto the Lord, that the print of his loue may bee ſealed vpon vs to transforme vs into his glorious image, and to make vs partakers of his diuine nature.

What is the principall vertue of the ſecond Commaundement?

To worſhip God.

How doe the Angels teach vs to keepe this Commaundement?

All the Angels of God worſhipped Chriſt, when hee was brought into the world,

world. *Heb.* 1. 6. Where hee was in the shape of a seruant, and made inferiour not onely to the Angels themselues, but also to men, yea to the vilest men both in respect of their sinne, while hee was placed among theeues, and had Barrabas preferd before him, and in respect of shame and a base estate, while hee was sold for thirtie peeces of siluer, which were the price of a slaue, and more then that, when he was not onely as a beast in the eyes of men, but as the vilest beast, the Worme and the Serpent. And lastly, when he was reputed as the vilest diuell Belzabub, they worshipped him when he was in this low estate, and how much more doe they now abase themselues before him sitting in his throne: Then if all the ancients of heauen do cast downe their Crownes at his feete, why should not we serue him on the knee continually, and make our bellies cleaue vnto the dust, when we enter into his presence.

Heb. 2. 9. *Mat.* 27. 38 *Mat.* 27. 21 *Exod.* 21. 32. *Mat.* 26. 15 *Psal.* 22. 6. *Ioh.* 3. 14. *Mat.* 10. 25.

Besides their example, wee haue also the word of exhortation. *Reue.* 15. 4. and to keepe this their word, they charge vs both vppon their blessing, and also vpon paine of their curse.

Dan. 3. 28. 2. *Kin.* 19. 35

What is the principall vertue of the third Commaundement?

To know God.

How doe the Angels teach vs this Commaundement?

The Angels desire to behold the glorious decrees of God. 1. *Pet.* 1.12. And then how should wee labour after the knowledge of God and his wisedome, which is the golden keye of that studie and closet, which the Angels desire to peepe into?

Moreouer, the law was giuen by Angels in the hand of a mediatour. *Gal.* 3.19. There is neuer a one of these tenne Commaundements, but there bee thrise ten thousand hands of the Angels, that doe subscribe their names at the end of euerie one of them in letters of fire, to avouch the worthinesse of them all, and to shew that they are readie to keepe those that keepe them, and to curse and destroy the wicked breakers thereof. And therefore we are to seeke that truth that is honoured by so many witnesses, and obserued by so manie watchmen.

Deut. 33.2.

What is the principall vertue of the fourth Commaundement?

To praise God.

How

How doe the Angels teach vs this Commaundement?

There is a loude voice of many Angels round about the throne, that cries and ſounds continually, praiſe and glorie to the Lambe. *Reue.* 5.11.12. All the dayes of heauen are Sabbath dayes, and dayes of praiſe. If we would enter into heauen euen in this life, then muſt we keepe the Sabbath, and performe an Angels worke in ſinging vnto God, and praiſing his power. If we would haue our ſoules to be ſet as a pearle in that faire ring of bleſſed Saints, that compaſſeth the throne of the Lambe, then muſt wee ſanctifie a day of reſt and praiſe vnto Chriſt, that when we die, wee may dwell with them that reſt from all their labours. *Reue.* 14.13.

The Sabbath is alſo called the day of Gods armies. *Pſal.* 110.3. Not onely becauſe the people doe then aſſemble, but alſo becauſe the armies of heauen, and the hoſtes of Angels doe eſpecially come on the Sabbath into the companie of Gods children: ſome ſit on their eye lids, to turne away their eyes from regarding vanitie, whiles they are annoynted with the eye ſalue of the word preached, ſome ſit vpon

Reue. 12.7. their shoulders to driue away the Ostriches of hel, that wold pick vp the seeds of the holy word out of their eares; and others flie vp and downe and clap their wings for ioy at the conuersion of sinners, crowing ouer their heads, and praising *Ephe.* 3.10. the mercie and the manifold wisedome of God, reuealed in his Church.

What is the principall vertue of the fifth Commaundement?

To honour our brethren.

How doe the Angels teach vs to keepe this Commaundement?

The greatest let of giuing honour vnto one another is ambition, and vaine glorie, which the Angels teach vs to remoue: for *Coll.* 1.16. they are inuisible spirits, they minister a thousand blessings vnto vs, and yet will not be seene to receiue any thankes of vs, they doe vs good, and bestow benefits on vs, and we know not the meanes how we come by them, they vpbraid vs not with their gifts, teaching vs to doe good vnto our brethren more then they know of, and not to let them vnderstand who it is that hath helped them: that so we may despise that loue of honour, which keepes vs from performing this commaundement.

The

The Angels also minister vnto Christ, and comfort him, though they be farre inferiour vnto him in all gifts of the Spirit, euen as he is man: Teaching vs to honour the graces of God in our inferiours, because euen they may minister great consolation vnto vs though they haue lesser measure both of knowledge and zeale. *Matth.* 4. 11. *Luk.* 22. 43.

Moreouer, the Angels are ministring spirits to minister and to waite vpon the elect, Heb. 1. 14. If heauenly spirits & powers doo keepe the feete of Gods poore children, then ought the greatest man of power in this world to be a seruant vnto them. If Angels lay their handes, vnder the feete of them that trust in God, as psal. 91. 12. Then me ought not dishonorably to treade them vnder their feet, but to honour those whom the Angels honour, and carie on their backes.

Who wold not salute those with wordes of honour, about whose feete the Angels fly, as they go vp and down the town and the streets thereof.

The * Angels call the Church of God

* This cannot be vnderstood of the Iewes and the Gentiles, 1. because the Gentiles are not little in respect of the Iewes, Esa. 54. 1. Secondly, because the Iewes cannot be a defence to the Gentiles, as the elder sister there specified is said to be, Cant. 8. 9. Thirdly, because the answer of the little sister is directed vnto Christ her elder brother, who spake those wordes together with the Angels both in his owne name, and in the name of Angels, with whom Christ talkes concerning their friends in earth. Cant. 8. 10.

on earth their litle ſiſter Cant. 8. 8. The Church triumphant, which is our elder ſiſter in heauen, is not aſhamed of the Church militant that is poore and weake on earth, but honoureth the ſame with words of loue, and friendſhip, and fellowſhip, Reuel. 22. 9. Teaching vs not to make our ſelues better then Angels, but with fellowlike loue to honour one another as brethren and ſiſters.

It is Angels counſel alſo for thoſe that are in ſubiection, to humble themſelues vnto their ſuperiours, and to honor them, Gen. 16. 9.

What is the principall vertue of the ſixt commandement?

To delight our brethren.

How do the Angels teach vs this commandement?

They ioyne themſelues together by companies, foure and foure in a knot, Zacha. 6. 1. and Reuel. 4. 6. Euen ſo muſt the ſeruants of the liuing God couple themſelues in his chariot, and draw the yoke of Chriſt Ieſus, lending the ſhoulders of ſtrength to one another, like faithfull labourers and yokefellowes; for mutuall ſtrength and fellowſhip carieth greate burthens,

Euery Chriſtiã ſoul muſt haue his marow to pray together, read together, mourne together, and reioyce together, &c. *Phil. 4. 3.*

burthens, such as the Angels beare: and also sustaineth grieuous infirmities and tentations, such as fraile men do suffer.

What is the principall vertue of the seuenth commandement?

To auoid vncleanneſſe.

How doe the Angels teach vs this commandement?

The Angels haue no differenee of sex, the Lord hath not created them male and female, they haue no instruments of lust, nor any seate for concupiscence to sit in, they want the pleasures of vncleanneſſe, and teach vs to denie the same, seeing one may be perfectly blessed, and as happie as an Angell, though he inioy none of these wanton delights. The nature of angels in themselues. Pſ. 104.4

They also helpe those that seeke the remedie against vncleanneſſe by marriage, the Angell of the Lord goes before them to prosper their iourney when they seeke a wife, Gen. 24. 7. 40. The Angels woo for them, and sue for them; and they be like to speede that haue such intercessours and spokesmen. Their worke toward others.

1. To good mē they need no loue-charmes, or loue-potions that haue such sweet creatures to deale for thē and to further their suite by their perswasiō.

And moreouer, the first work of iudgement that euer we reade the Angels did among the sonnes of men, was to punish

the

2. to bad men. the breakers of this commaundement, Gen. 19. And if the world were now to be destroyed, we may thinke the Angels would againe begin with adulterers and vncleane persons.

What is the principall vertue of the eight commandement?

To profite our brethren.

How do the Angels teach vs this commãdement?

The foode of the Israelites in the wildernesse was called Angels bread, Psal. 78. 25. not because they did vse to eate of it, but because God did distribute it by them. They were Gods Almoners, and are his stewards to bestowe and dispose his blessings. It is then an Angelicall office to distribute, and to communicate to them that want.

They are also called in the Chaldee tongue stewards and * dispensers for the same reason, & of the same word whence this commeth, there is another deriued, which signifieth a breast, and another which signifieth a spoone, because euen as the nurse vseth the teat and the spoone for her babe, so they like nurses, haue euery one a chrystall spoone, wherewith they

they bring conſolation from the well of life in heauen, to their little ſiſter that hath no breaſts, to thoſe that are without comfort in their troubles, that wee by them might learne to feede thoſe that want.

The Angels alſo appeare vnto men, in the place where they exercise the workes of their calling, as vnto Gideon, vnder the oake where hee threſhed, to Manoas wife in the field, to Moſes in the field with his ſheepe, and to Dauid in the threſhing place of Araunah, teaching vs to auoyd idleneſſe, and to be diligent in the worke of our calling, that ſo we may get ſomething wherewith we may profit our brethren; and then haue the Angels reioycing, and glad to miniſter vnto vs.

Iudg. 6.11. *Iudg.* 13.9. *Exod* 3.1.2. 2. *Sam.* 24.17

What is the principall vertue of the ninth commandement?

To ſpeake for our brethren.

How do the Angels teach vs this commandement?

The word that is vſed for an * Angell in the Greeke and Hebrue tongues doth properly ſignifie a meſſenger, becauſe the Angels are faithfull witneſſes of his truth, and deliuer his counſels aright: This teacheth vs if we would be adopted a-

* ἄγγελος. *Reu.* 2. 1. מלאך *Geneſ.* 32.1.

mong

mong the number of Angels to ſpeake as the meſſengers of God, and to ſay no other thing to our brethren, but ſuch as we thinke God would haue vs to ſpeake, if he ſhould ſend vs on the meſſage, 1. Pet. 4. 11. If any man ſpeake, let him ſpeake as the words of God, and that whether hee ſpeake in publike, or in priuate vnto them.

What is the principall vertue of the tenth commandement?

To haue loue in all our thoughts.

How do the Angels teach vs to keepe this commandement?

The Angels are Spirits that haue not fleſh and bone, Luk. 24. 39. and therefore their ſeruice of God is all in ſpirit & affection. By their example we are then to preſerue truth and loue in the inward parts, and to giue our hearts & ſpirits vnto our brethren.

The Angels alſo ſometimes take a body vpon thē, Gen. 18. 4. 5. 8. If they ſerue God in their owne nature, and in ours alſo, and therein do miniſter comfort vnto vs; it followeth by a reaſonable conſequēce, that we ſhould alſo ſerue the Lord, not only in outward works of the bodie, but

but in the motions of the Spirit, as they walke like men on earth, ſo we ſhould walke like ſpirits in heauen: as they worke loue with a mans hand, ſo ſhould we conceiue loue, as with an Angels ſpirit.

They do alſo appeare vnto mē in their ſleepe, *Matt.* 1.20. & 2.12. 19. 22. when all the ſenſes of the body are bound with ſenſleſneſſe, they appeare vnto the ſpirit, and offer comfort vnto the ſoule, when the body taſteth none, and therein the Angels teach vs, that in the thoughts of the ſoule there ought to be loue, when the members of the body cannot execute the ſame.

What is the principall vertue of the Goſpell?

To beleeue.

How do the Angels teach vs to beleeue?

King Salomon had a royall throne that had ſix ſteps vnto the top, & * twelue lyons ſtood vpon the ſame, on euery ſtep two, one of either ſide.

1. *King.* 10. 19. 20 Faith is this throne and chaire of comfort.

Such a throne of glory & reſt hath the Lord giuen vnto his ſeruants, it hath likewiſe ſix ſteps, and twelue legions of Angels ſtanding on the ſame: This gift hath

* *Matt.* 26. 53. *with Rom.* 8. 17. 1. *Cor.* 3. 22. All are ours, men & Angels.

hath the Lord giuen vnto it that whosoeuer sits on the same, be he neuer so sad or sorie, he shall presentlie be glad and merie; ioy shall be on his head, and sorrow and mourning shall flie farre away.

The first step giueth vs rest from al the outward troubles of this life, while wee consider that the Angels pitch round about vs, Ps. 34.7. They haue their watch-towers in the aire, and are readie to succour vs, that we might not feare the face of danger in the time of trouble.

The second step warranteth vs from trouble at the leauing of this life, when we remember how the Angels are charged to translate vs through the regions of the aire, and to conduct vs through the prince of the aire his dominion, into the bosome of Abraham, Luk. 16.22. Euen as the man sicke of the palsie was let down with his bed through the tiling into the house before Iesus Luk. 5.18. so is euerie faithful soule taken vp in a heauenly couch through the roofe of his house, and caried into the presence of Christ by those heauenly reapers. *Matt.* 13.39.

The third step teacheth vs not to rest in our owne deeds that we haue done, God laid

laid folly vpon his Angels. *Iob.*4.18. And how much more muſt earthly men leaue the complaint vpon themſelues, and renounce their owne wiſedome and righteouſneſſe, whereby they cannot bee iuſtified.

The fourth ſtep teacheth vs not to reſt in the workes that we can doe hereafter, God hath not put in ſubiection vnto Angels the world to come. *Heb.* 2. 5. The conuerſion of ſinners, the miniſtration of the ſpirit, and the renewing of a man are not wrought by Angels, and ſeeing God hath denied his great workes vnto them, it teacheth vs not to walke in our owne ſtrength nor to exerciſe our ſelues in matters that are too high for vs, and if it pleaſe God to make vs the meanes to bring any of thoſe great workes to paſſe, yet not to boaſt but to be humble, ſeeing God hath denied them vnto thoſe heauenly principalities, that doe far excell vs in ſtrength.

The fift ſtep teacheth vs to truſt in the ſauing grace of Chriſt, for by the vertue of his croſſe, are all creatures in heauen reconciled vnto God. *Col.*1. 20. The Angels are redeemed from their ſtate that was ſubiect to * change, that they might ſtand

* Though they were created full of glorie, yet were they

changable and therfore called new. *Isa.* 61.18 of a word that signifieth to chaunge, but now their danger of chaunge is taken away by Christ Iesus.

stand in the loue of God and in their glorie. If the Angels then rolle themselues vpon Christ, and be stayed by him, it teacheth all flesh to make Christ the piller of their glorie, and his name the onely tower of their strength.

The sixt step teacheth vs to rest in the particular graces of Christ, and to trust in him, not onely concerning the great and maine work of our saluation, but also concerning euerie other subordinate worke of grace and loue. The Angels descend and ascend vpon Christ. *Ioh.* 1.5. The Angels can not come downe to shew any worke of loue vnto any of vs in earth, but in the name of Christ: and when they goe vp againe, to reioyce with the other Angels of God for our conuersion: they can not ascend but by the strength of Christ: euerie seuerall flight that they take, and euerie new worke that they do, they doe all in the might of Iesus Christ. And therefore whatsoeuer we doe, either in word or deede, we must doe all in the name of the Lord Iesus.

And whensoeuer we be wearie of trauell, or trouble inward or outward in this wearie pilgrimage, let vs come to this *Esa.* 30.7.

seate

ſeate royall, and ſit downe vpon the ſiluer quiſhions, that are ſtuft with the ſofteſt feathers of theſe Angels wings, that will make vs to forget all our griefe, and all our care. *Hallelu-iah.*

CAP. II.

The Cherubins primer.

WHat is the principal vertue of the firſt Commaundement?

To loue God.

How do the Cherubins teach vs this Commaundement?

The Cherubins ſtretch their wings on high. *Exod.* 25.20. And therein they ſignifie vnto vs, that their affections are ſet on things aboue. This teacheth vs to looke vpward, and to keepe the winges of our deſires free from being clipt with loue of things below, and many times both night & day to take our flight into Chriſts boſome, and to light vppon the pinacle of Chriſt his breaſt.

What is the principall vertue of the ſecond Commaundement?

To worſhip God.

How do the Cherubins teach vs this Commaundement?

The Lord rode vppon the Cherub. *Psal.*18.10. They make their neckes his footstoole, and their backes his Chariot: and therein they teach vs to bow downe in true humblenesse of the spirit before the Lord, and to make a gallerie of humilitie in the highest roome of our soules, for the Lord to walke in, while all our thoughtes fall downe to worshippe him, and whithersoeuer we goe, wee are still to carrie this sweete burden vppon our minds.

What is the principall vertue of the third Commaundement?

To know God.

How do the Cherubins teach vs this Commaundement?

In the Oracle of the temple were Cherubins, both in the middest thereof, and vpon the Wall and the doore. 1. *King.*6. 24. 29. 35. We bee taught thereby, that the Oracle where the knowledge of God was deliuered, was the Cherubins schoole, there they were in great number and filled the house: some sate like Schollers on a forme by the Wall: some stoode in the

middest

* middeſt, as it were ſaying their leſſons, and ſome pearched on the doore. By their example wee ſhould loue the place of knowledge, and eſteeme it a greater honour to ſit vppon the threſſhold of the Church doore, then on a throne in another place: for by this meanes at length wee muſt come vnto the holy of holies in the heauenly ſanctuarie.

* For thoſe be ſpecially deſcribed 1. *King.* 6 24. 25. 26. 27. 28. and they ſtoode ouer the Arke, where the two Cherubins were, as it were holding their Bookes in their hands. *Exod* 25. 20. 21. Who would not learne and ſtudie the knowledge of God with ſuch ſchoolefelowes?

What is the principall vertue of the fourth Commaundement?

To praiſe God.

How do the Cherubins teach vs this Commaundement?

Whē they lifted vp their wings, & mounted vp on high, the glorie of God was vpon them. *Ezech.* 10. 19. They neuer went ſo haſtily about any buſineſſe, but the glorie of God went with them: that we might learne in our greateſt haſte and earneſt buſineſſe, to carrie the glorie of God with vs, whitherſoeuer wee runne or flie. The glorie and praiſe of God ſhould remooue with vs, like a white cloud ouer our heads, which way ſo euer wee turne our ſelues, out of one place or companie into another.

What is the principall vertue of the fifth Commaundement?

To honour our brethren.

How doe the Cherubins teach vs this Commaundement?

The Cherubins in Salomons Temple were made of Oliue tree. 1. *King.* 6. 23. The vse thereof was to honour men. *Iudg.* 9. 9. So that the blessed Cherubins doe honour those whome Christ will confesse, euen all his poore seruants and little ones. In which figure we be admonished of our dutie, namely, to honor our brethren, and to powre vpon them the drops of oyle Oliue, euen the sweete oyntment of a good name.

What is the principall vertue of the sixt Commaundement?

To delight our brethren.

How do the Cherubins teach vs this Commaundement?

They are ioyned to one an other by their wings. *Ezech.* 1. 9. They sit together, they flie together, and are tyed by true loue knots together. So ought men to take hands, and to walke arme in arme together, to bee ioyned by couenants of loue, to haue a pleasaunt and delightfull conuer-

conuerſation among themſelues, ſtaying and vpholding one another by their example.

Whereas it is ſaid, *Exech.*3.13. that the wings of the Cherubins touched one an other, in the originall it is ſaid, that they kiſſed each one another their ſiſter, which is the ſweeteſt manner of touch; the picture of ſiſters kiſſing one another, is deſcribed vpon the diuerſecoloured feathers of their wings, teaching vs, that it is the glorie of heauenly creatures to walke in loue, and to make curteſie and gentlenes ſhine brightly in all their behauiour.

VVhat is the principall vertue of the ſeuenth Commaundement?

To auoide vncleanneſſe.

How do the Cherubins teach vs this Commaundement?

They do ſo ioyne themſelues together in neareneſſe of pure loue, that the Lord ſits betwixt them: *Eſa.*37.16. and ſpeakes from vnder their wings. *Exod.*25.22. This teacheth vs ſo to behaue our ſelues in each louing companie, as hauing the Lord neareſt vs, how cloſely ſo euer wee ſit together, ſo to touch one an other as feeling his hand in ours, and ſo to ſpeake and talke

together, as through the hearing of his moſt holy & pure eares, that no vncleanneſſe may defile our loue.

What is the principall vertue of the eight Commaundement?

To profit our brethren.

How do the Cherubins teach vs this Commaundement?

Whitherſoeuer they goe, the wheeles goe with them. *Ezech.* 1.19. They bring loades of benefits and gifts vnto the men of this earth, they drawe the wheele of proſperitie: wealth or want, is not the wheele of fortune, which is nothing: but the mightie Angels conuey the bleſſings of God vnto men. Thus ought men alſo to ſeeke one an others profit, and to labour for the proſperitie of their neighbours.

כרוב
Signifieth A { *Cherub.* / *Mile.*

The word in the Caldean tongue that is vſed for a Cherub, dooth alſo ſignifie a mile, in reſpect of the great number of miles which they come for vs, whiles with their ſilken winges they beate the ayre, and come from their ſweete manſions, vnto this ſlimie vallie of the earth, which is ſo great a diſtance, teaching vs to goe an hundred, and an hundred miles

for

for our brethren to doe them good: and if any importune vs to goe a mile with them, then are wee to goe with them twaine, and to bring them diligently on their iourney. *Mat.* 5 *Tit.* 3.13.

VVhat is the principall vertue of the ninth Commaundement?

To speake for our brethren.

How do the Cherubins teach vs this Commaundement?

The sound of their winges is like the voice of Almightie God. *Ezech.* 10. 5. Euerie quill of their wings is like a golden trumpet, sounding the voice of ioy and deliuerance, with great sweetnesse and maiestie to the euerlasting comfort of Gods children that dwel among them. In like maner, our speech & talke should bee as the singing noyse of the Cherubins feathers to blow comfort & delight into the breastes of our brethren. Each breath of our mouth should bee as a waft of those Angels wings, grace & peace being carried thereon, and all bitternesse flying farre away.

What is the principall vertue of the tenth Commaundement?

To auoid impure and vniust thoughts.

How do the Cherubins teach vs this commaundement?

They carrie a wonderfull firmament of Christall vpon their heads. *Ezech.* 1. 22. The skull of their heads is made of pure Christall, cleare as the heauenly skie, no vncleane motions, or vnlawfull desires are found therein. This teacheth vs to keepe our heads free from all spots of lust or couetousnesse, and to possesse our vessels in holines & puritie; that so our soules may bee as the globe of heauen, mooued in the light and brightnes of Gods countenance, driuing away the stained workes of darknesse.

What is the principall vertue of the Gospell?

To beleiue.

How doe the Cherubins teach vs to beleiue?

They stand vpon the mercie seate, and are made of the matter thereof. *Exod.* 25. 19. If the righteous Angels doe build their nests about the throne of grace, and doe runne for refuge vnto the mercie seate, it instructeth vnrighteous men to denie their workes, to renounce their owne holinesse, to sue for mercie by faith, and to hide

hide themſelues from the wrath of God vnder the propitiatorie among the Cherubs: for they are more bright and beautifull in the merit and mercy of Chriſt, then they were before, much more ſhall it make our darkeneſſe and deformitie to ſhine in perfect glorie, and bring increaſe of grace to our ſpirits.

Moreouer, when the king of *Tyrus* for his glorie is compared to the annointed Cherub, hee is called the couering Cherub, Ezek. 28. 14. 16. becauſe, as they are deſcribed, 1. King. 6. 27. they couer the whole houſe of God from one end to another, ſignifying that they ſpread the wings of their defence ouer the heads of all the true members of the Church to ſhield them perpetually. And therefore ſeeing it hath pleaſed the Lord to make vs a fan of their golden plumes, to refreſh vs, and to ſhadow vs when the ſcortching ſunne of affliction doth beate vpon vs, it teacheth vs to reſt vnder the couerture of his ſhield, and to lay vs downe in peace vnder the protection of the ſame.

Hallelu-iah.

CAP. III.
The Seraphims Primer.

WHat is the principall vertue of the first commandement?

To loue God.

How do the Seraphims teach vs this commandement?

The Seraphims couer their faces in the presence of God, Esa. 6. 2. His face shineth in such glorie and beautie, that they are not able to looke directly against it, the brightnesse thereof would put out their eyes, and therefore with two wings they hide them, as with a double skarffe. Hereupon it followeth that wee should loue such sweet beautie that dazeleth the eyes of Angels, & maketh them to burne in loue and ardent desire towards him, for therefore are they called *Seraphims, because they flame like heauenly Salamanders in the fire of pure and feruent loue of God. Let this beautie foile all other vaine obiects of loue, which turne vs away from louing the Lord so strongly as wee ought.

* which signifieth burning in Hebr.

What is the principall vertue of the second

cond commandement?

To worſhip God.

How do the Seraphims teach vs this commandement?

The lintels of the doore-cheeks did moue at their voice, Eſa.6.4. If the mentiō of Gods Maieſtie do make the inſenſible poſts of the tẽple to ſhake, how much more ſhould our bones quake and tremble in the preſence of God, when we come to worſhip him, ſeeing they be the poſts of a liuing temple? And if the voice of the creature do ſo ſtrike and moue, how ſhould the glorious Creator bee bowed vnto with all humbleneſſe?

What is the principall vertue of the third commandement?

To know God.

How do the Seraphims teach vs this commandement?

They ſtand aboue vpon the temple, Eſa. 6.2.

They loue that place where the knowledge of God is learned. They take delight to heare the leſſons repeated that they vnderſtand alreadie. As the Lord came to ſee Sodom, and to take notice of their works, ſo he commeth attẽded with *Gen.*18.21.

his

No place in the earth, that the Seraphims thinke so worthy to set their feete on, as in the temple.

his Seraphims to see the order that is vsed in his temple, they marke who come to the Church, and they note those that are absent, they obserue those that looke vnto their feete, when they enter into the house of God, which with humble and delightfull hearts attend vnto the truth, and they know euery trifler, and euerie scorner that despiseth the same: these things they cannot but see, whē they are in that place, which might teach vs to reuerence it.

What is the principall vertue of the fourth commandement?

To praise God.

How do the Seraphims teach vs this commandment?

The Seraphims sing of Gods holinesse and glorie, Esa. 6.3. They make psalmes of his praise: their words doe exhort vs to praise, and their example leades vs vnto it; for when they came to the Temple, they wold not depart before they themselues had sung one Psalme. Euen as the Angels did say *Amen* vnto the prai-
Rev.4.13. 14 ses and psalmes of earthly creatures: so this quire of Seraphims do beare a part manie times in our praysing of God to incou-

rage

rage vs in declaring of the glorie of his name.

What is the principall vertue of the fifth commandement?

To honour our brethren.

How do the Seraphims teach vs this commandement?

The Seraphims ſtand in the preſence of the Lord, and are neere vnto him, Eſa. 6.1.2. The Lord hath made all heauen to bee his chamber of preſence, hee hath no priuie chamber, nor darke pauilion, into which hee withdraweth himſelfe from the eyes of his ſeruants. And ſeeing the great king doth vouchſafe his preſence vnto theſe creatures, it remaineth that no great man ſhould be aſhamed to be found ſitting in the companie of a poore man, or to enter familiarlie into his houſe, but to dwell together according to the example of this heauenlie life.

What is the principall vertue of the sixt commandement?

To delight his brethren.

How do the Seraphims teach vs this commandement?

They crie to one another, Eſa. 6.3. they helpe

As men of this world reioyce in those that make them merry, so the childrē of God do in those that stir them vp to reioyce in the Lord.

helpe one another, and stirre vp one another to the praise of God; they make it full and perfect among them, and are delighted with their mutuall answers & anthemes, whereby they make such a heauenly respondence, & so perfect a cōcord. Such a fellowship we are to seeke, that by the aide & comfort thereof we might the more be prouoked to loue & good works

What is the principall vertue of the seuenth commandement?

To auoid vncleanneſſe.

How do the Seraphims teach vs this commandement?

The Seraphims with two of their wings do couer their feet, *Esa.* 6. 2. though they be pure aboue all earthly creatures, yet in the presence of God they hide their feet: and how much more are wee vncleane creatures to hide our blacke feet, festered with vncleanneſſe, and to labour that we vncouer not our shame: for the nakednes of our feet is called our shame. Leuit. 18. 6. &c. because in the discouerie thereof, there ought to be a secret shame, euen in those that are allowed to do it.

What is the principall vertue of the eight commandement?

To

To profite our brethren.

How do the Seraphims teach vs this commandement?

The Seraphims haue euery one ſixe wings, all which they vſe and beſtow in the ſeruice of God, Eſa. 6. 2. Whereupon this conſequence is grounded, that if euerie one of vs had ſixe hands, and as many fingers on euery hand as the Seraphims haue feathers on any wing, we ſhould vſe them all to worke in our callings the thing that is good, that by the fruit of that worke we might profite our brethren. If wee had for euerie working day in the weeke a ſeuerall hand, and as manie fingers on euerie hande, as there bee houres in the day, wee ought to make them all like ſo manie braunches of fruite and commoditie, which we were to communicate with our brethren. And ſeeing we haue but two handes, wee are to worke the more diligently with them, that wee may ſtande in neede of nothing, but rather get ſomething to giue to others that neede. Theſe fierie Seraphims do alſo labour like horſes for vs and our defefence, like ſwift dromedaries running from heauen to earth vppon our

Iohn. 11. 9.
Reu. 22. 2.
Ezek. 47. 12
1. *Theſ.* 4. 12.
2. *King* 6. 17.

our busineſſe and for our profit, whereby they teach vs to be one anothers ſeruãts, and beſtow the fruites of our labours to the comfort of our brethren.

What is the principall vertue of the 9. commandement?

To ſpeake for our brethren.

How do the Seraphims teach vs this commandement?

When the Seraphims praiſed God and ſpoke of his name, calling vnto one another with a pure ſpeech, and with lips that had grace and zeale powred into them, ſo that their breath had made the houſe to ſmoke, the prophet cried out that he was vndone, in reſpect of his polluted lips, Eſa. 6.5. which teacheth vs when we confer with our brethren, of religion, of grace, of glory, and of Chriſt, to labour that our tongues may be ſet on fire from heauen, and that with our burning breath we may blow vp the ſparks of zeale in the breaſts of our brethren, and not to ſpeake the truth with ſuch lazineſſe and faintneſſe of ſpirit, as can giue no liuing comfort vnto our brethren.

What is the principall vertue of the 10. commandement?

To

To couet & desire that which is lawfull.

How do the Seraphims teach vs this commandement?

The Lord maketh them as a flame of fire, Heb. 1. 7. As the flame is bright and cleare, so are they pure, and without spot of coueting desires: & in their figure they teach vs to thinke of our soules as of a trãsparent spirit, the thoughts and intents whereof are discerned of the Lord, like the beames of a burning flame, that glister a far off: & therfore to keep thẽ pure, seeing the points thereof doe shoote like bright raies, euen into the eyes of God.

Moreouer, the same word that is here vsed for the glorious Seraphs, is also vsed for fierie serpents that are full of deadly venyme, Num. 21. 6. Esa. 30. 6. For the cursed serpent appeares like an Angell of light, and like a sweete Seraph: which teacheth vs to take an exact triall of our false hearts, that wee deceiue not our selues with the faire-seeming thoughts that are within vs, and then to sweepe all the corners of hypocrisie that are in our hearts, that so there may be no place for any poisonous serpent, with the stings of vnlawfull desire to lurke in the same.

What is the principall vertue of the Gospell?

To beleeue.

How doe the Seraphims teach vs to beleeue?

They tell vs that our iniquitie is taken away, and purged with the coales of the altar, Esa. 6. 6. 7. All the sacrifices that were layd vpon that altar, do leade vs vnto Christ, who is the onely burnt offering to take away all our sinne. The sparks of zeale that God put into our soules in Adam, are so quenched, that they will now serue for nothing but to kindle hell fire. We must therfore put all our confidence, our glory, & our righteousnesse in Christ.

They Seraphims couer both their heads and feet in the presence of God, Esa. 6. 2. both their thoughts and their deedes are vnworthy to bee shewed to the eye of God, and how much more shal our heads and feet be couered with confusion, vnles we haue the righteousnesse of Christ, and his garment that is dipt in bloud, to couer vs from the sole of the foot to the crowne of the head.

Hallelu-iah.

CAP. IIII.
The Angell Gabriel his Primer.

WHat is the principall vertue of the first commandement?

To loue God.

How doth the Angel Gabriel teach vs this commandement?

Gabriel when he appeared to Zacharie, made this the only title of his honour, to ſtand in the preſence of God, Luk. 1. 19 And ſeeing that we ſtand in the Egyptian darkenes of this world, continually clouded with the ſhadowes of death, how much more ſhould it delight vs to enter into the ſun-ſhine of his face, and to ſit vnder the influence of his eyes, out of which fauour and loue do peepe out vnto vs, as from the only bright windowes of grace? By the example of Gabriel, we are to dwell in the ſecrete of his face, and to liue vnder his lookes; his eye-lid muſt be as a canopie vnto vs, and there muſt we make our manſion, ſeeing there he hath promiſed to keepe vs in his loue. *Pſal.* 17. 8. *Zach.* 2. 8.

VVhat is the principall vertue of the ſecond commandement?

To worship God.

How doth the Angel Gabriel teach vs this commandement?

He brought the promise of deliuerãce vnto Daniel about the time of the euening oblation, Dan. 9. 21. and that was the time of worshipping, the ninth houre of prayer as Luke calleth it, Act. 3. 1. So that if we desire saluation & deliuerance from aboue, then is the time to get it whẽ we worship God.

At the same time also did the Angell appeare vnto Cornelius. *Act.* 10. 3. 30.

If any man do appoint vnto himselfe any set and certaine houres of prayer, and do diligently keepe the same as Daniel did, Dan. 6. 10. the Angels do know the same, and for their words & prayers that they make vnto God, do then especially come and comfort them.

Gabriel did also appeare vnto Zacharie at the right side of the Altar, Luk. 1. 11. and that was the place of worship: If wee desire the company of Angels, and the appearance of grace, then loue the altar, and the sanctuarie, and the place of worship; and there we shall meet with all this comfort, and the visitation of his blessed Spirit shall rest vpon vs.

What is the principall vertue of the third

com-

commandement?

To know God.

How doth the Angel Gabriel teach vs this commandement?

His eyes were like lampes of fire, Dan. 10. 6. The light of heauenly knowledge did shine in them: the apples of his eyes were nothing but wisedome and vnderstanding: his eyes were like two sweete circles, wherein are contained the two testaments, described in red shining letters. And those two sparks of light be the only starres, that must guide our steps vnto the kingdome of glorie.

What is the principall vertue of the fourth commandement?

To praise God.

How doth the Angel Gabriel teach vs this commandement?

The voyce of the Angel Gabriel was like the voice of a multitude, Dan. 10. 6. he sung as many notes of praise together as a thousand seuerall Quiers could do, a multitude of glorious sounds came from his tongue at one instant. Now our voice is as an instrument that hath but one string, *Exod.* 4. 10. and we are like Moses of a slow tongue & a heauy speech: so much the more ther-

fore are we to straine our voyces, and to bend our tongues like bowes that wee may shoote forth words of praise & glorie to our glorious Lord.

What is the principall vertue of the fifth commandement?

To honour our brethren.

How doth the Angel Gabriel teach vs this commandement?

The Angel appeared in the similitude of a man, & is called a man, Dan, 9. 21. and this name Gabriel by interpretation doth signifie, A man of God: Since that Christ Iesus tooke vpon him the shape of a man, there is neuer an angell in heauen that is ashamed of our nature: this teacheth vs also to be like minded, and to make our selues equall with them of the lower sort, euen as the Angel Gabriel did honor the person of weake men on earth, that were far inferior vnto him, whē he was found as one of thē euen in their forme & likenes.

What is the principall vertue of the sixth Commaundement?

To delight our brethren.

How doth the Angel Gabriel teach vs this commandement?

Whē Daniel fainted for feare & sorow, the

the Angel gaue him his hand, & the touch therof gaue comfort vnto him, Dan. 10. 10. This his deed teacheth vs to giue the right hands of fellowſhip & ſtrength to our brethren in their trouble, to clyp them as the Angel did Daniel, & to ſhake ſorow and griefe out of their minds.

What is the principall vertue of the ſeuenth commandement?

To auoid vncleanneſſe.

How doth the Angel Gabriel teach vs this commandement?

When he appeared as a man, he was couered with a linnē garmēt, & his loines were gyrded with fine gold of Vphaz, Dan. 10. 5. Although nakednes were no ſhame in the* Angel yet he couered thoſe parts which are vncomely in vs. This linnen garment was made of the threds of pure thoughts, and deſires, and the girdle of his loynes was chaſtity, that hee neuer vnclaſped or looſed. It teacheth vs that the girdle of virginitie is of greater price then the gold of Vphaz (for it was but a ſhadow of that vertue) It is ſuch an ornament, as the angel Gabriel would decke himſelfe withal to bring increaſe of grace and beautie vnto his breaſt & loynes.

* Becauſe of the image of God that was perfect in them as Gen. 1. 26.

What

What is the principall vertue of the eight commandement?

To profite our brethren.

How doth the Angel Gabriel teach vs this commandement?

The Angel telleth how hee went and returned to fight and to inuade their borders. Dan. 10. 20. Wherein he giueth vs a lesson to defend the right of our brethren to their commoditie, as Gabriel did. He is an Angell that will fight with those that detaine and withhold the goods and possessions of other men, as the Babylonians and Persians did. The Lord caused the Persians to restore that which others had takē before, & here in teacheth all posteritie to restore that which their forefathers, or predecessors haue vniustly come by, & not to keepe it.

What is the principall vertue of the 9. commandement?

To speake for our brethren.

How doth the Angel Gabriel teach vs this commandement?

Gabriel touched the lips of Daniel and opened his mouth. Dan. 10. 16. the Angels put their fingers into our mouthes, to open our lippes, that wee might speake words

words of loue to defend one another, and would faine haue vs to ſpeake words of grace to edifie one an other. And if wee learne this leſſon, wee ſhall many times kiſſe their hands, and many a time ſhall their hand keepe away the paw of Sathan, that would ſtrike vs on the face.

What is the principall vertue of the tenth Commaundement?

To thinke and deuiſe good for our brethren.

How doth the Angell Gabriell teach vs this Commaundement?

His body was like a Chryſolite. *Dan.* 10 6. He was free from vniuſt and vnlawful deſires, as that precious ſtone that hath no ſtirring of motions in it, no ſinewes of luſt did binde his heart, there were no water-ſnakes of concupiſcence ſwimming in the bloudie ryuers of his veines. Let vs learne to walke in the brightneſſe of this example, and to be as little mooued with the filthie delights of the fleſh as a ſtone, that ſo our bodies may be as the precious Chryſolites, and not as the filthie ditches of worldly pollution.

What is the principall vertue of the Goſpell?

To belieue.

How

How doth the Angell Gabriel teach vs to beleeue?

The Prince Michael did hold with Gabriel, and helpe him. *Dan.* 10. 21. If the Angell did not enterprise his businesse, which by his ordinarie strength, he might haue finished without the helpe of the Archangell, it teacheth weake men euen in their least businesse to trust, not in their ordinarie strength, but in the sweet Prince Michaell, and to seeke his helpe, and to haue faith in his name, but especially in the greate businesse of fighting against sinne and Sathan, the mightie Prince of darkenesse. *Hallelu-iah.*

Cap. V.

The Saints primer.

What is the principall vertue of the first commandement?

To loue God.

How do the heauenly Saints teach vs this Commaundement?

They enter into this loue, he is the God of Abraham, Isaac and Iacob. *Exod.* 3. 6. And now especially when they haue left this

this world. And thoſe which had no memoriall, or monument among men at their death, as Elias that had no tombe at his death for his remembrance, or as Moſes, whoſe ſepulcher was neuer knowen, euen they are not forgotten of God: and though they went obſcurely and poorely out of this world, they came againe in great glorie, when they appeared ſo bright in the loue of God. *Mat.* 17. 3. Wee are therefore to loue him, whoſe loue is neuer ended, who neuer forgets vs, when our remembrance is periſhed from among men. *2. Kin.* 2. 11. *Deut.* 34. 6.

Moreouer, God will ſhew ſpeciall loue vnto his Saints, more then to the Angels. *Heb.* 2. 16. The Angels are tied vnto the Lord by their ſpirit, but Saints are tied vnto him by a double knot, firſt by the ſoule and ſpirit; and ſecondly by an other draw-knot of the body, being made members of his body, and therefore for this double grace and glorie, we owe more loue vnto Chriſt, then the Angels do: for whereas he gaue one hand to thē, hee hath ſpread out both his imbracing armes vnto his Saints: & wheras he gaue them one veſſell of honour, which is their ſpirit, he appointed for his

his Saints two veſſels of glorie and mercy, namely, the ſpirit & the body, both which hee will fil full with his richeſt treaſures in heauen, ſo that if it were poſſible, wee ſhould loue him twiſe as well as the Angels doe, although alas wee ſinne euerie day againſt his loue, which the elect Angels yet neuer did.

What is the principall vertue of the ſecond Commaundement?

To worſhip God.

How doe the Saints teach vs this Commaundement?

The Saints lie continually vnder the Altar in heauen, which is the place of worſhip. *Reue.* 6. 9. 10. In all heauen they find no pleaſanter a place then the Altar, and of all the heauenly and ſweete exerciſes, wherewith they delight themſelues, there is none greater, then to worſhippe God, to teach that it is an heauenly vertue, that becoms the royalleſt creatures aliue, to ſtand humbly in the preſence of God, and to fall downe before his footſtoole.

What is the principall vertue of the third Commaundement?

To know God.

How

How doe the Saintes teach vs this Commaundement?

There is a Booke in heauen, which neuer a Saint therein is able to open, or worthie to looke on. *Reue* 5.3. The wisedom of God is vnsearchable, hee hath a thousand closets and studies in heauen full of new Bookes, that containe glorious misteries, and though the Saints doe know many and marueilous things concerning God, which it is vnpossible, yea, and vnlawfull to vtter, and although they see God continually, and thereby doe still know more and more, yet doe they not know all, neither euer shall, for they are not infinite, and therefore can not absolutely comprehend God. There bee ten thousand parables and riddles which yet are vnknowne, there be such sillables of so high and sweete wisedome, that all the Saints in heauen can not tell how to spell them: these they learne, and these the Lord reueales vnto them in the vision of that beautious glasse of his diuinitie. Now if the knowledge of God be so high, what madnesse is there in those men, that are contented with their knowledge, and thinke they haue wisedome enough and sufficient,

ſufficient, whereas the bleſſed Saints are ſtill ſeeking deeper into it. By their example wee are taught to increaſe in wiſedome, and euerie day to adde ſomething to our knowledge, concerning God or his workes, which we knew not before.

What is the principall vertue of the fourth Commaundement?

To praiſe God.

How doe the Saints teach vs this Commaundement?

The Saints praiſe God continually, euerie one hath a harpe, and euery one a ſong. *Reu.* 14. 2. 3. And heauen is called a ſanctuarie. *Pſal.* 150. 1. All heauen is nothing elſe but a temple, and a white Church of praiſe, all the ſhining ſtreetes of that high Ieruſalem, are the allies of this Church, and euerie Saint a ſweete Queriſter, with a Harpe in one hand, and a heauenly Pſalter in an other, with which they praiſe the King of glorie from one ende of heauen to an other, and he that deſpiſeth ſuch ſinging, blaſphemeth heauen and all the creatures therein.

What is the principall vertue of the fifth Commaundement?

To honour our brethren.

How

How doe the Saints teach vs this Commaundement?

Abraham that was a Prince of God, and the father of the faithfull, hath poore Lazarus in his bosome. *Luk.* 16.30. Poore beggers in heauen are honoured among the best, without exception of persons. It is no shame for the most honourable men in the world, to sit or walke with a poore man, for by this example, the great men are taught to put the poore in their bosomes, and to honour the image of God (though it bee much defaced) in the weake and poore creatures: but gentlemen doe now a dayes exalt themselues aboue the heauens, and all the creatures therein: they are stouter then the Angels, and will not looke to a poore man halfe so humbly as the blessed Saints doe, as though they were in an other degree aboue Saints.

What is the principall vertue of the sixth Commaundement?

To delight our brethren.

How doe the Saints teach vs this Commaundement?

The Saintes in heauen haue not all their glorie, vntill their fellowe seruaunts doe

doe come vnto them, *Reue.* 6.11. because the whole number of the Saints is not yet accomplished, to make the fellowshippe perfect, therefore God stayes and withholds his full blessednesse from them, vntil their brethren bee ioyned vnto them: to teach vs that God dooth there bestow the most blessings, where there is the greatest societie and communion; and euen in heauen they want part of their ioy, because all their fellowes, and marowes are not come out of the earth vnto them, vntill which time God will not make that great and liberall dole of all his most precious gifts and graces.

Besides this, there be twentie seuerall respects, according to which we ought to loue men better then Saints or Angels, & to regard one another in this life, more then in the life to come, when we also are glorified Saints: and these twentie arguments be like so many white silke points, wherewith the milke white mantle of the Saints righteousnesse is tyed and fastned vpon vs.

I.

1. Iob. 3.4. *Loue is the tryall of our faith, the assurance of our hope, and the seale of our life, to proue*

proue vnto vs that we abide not in death, but those that are in heauen neede no such tryall, being past all daunger, and therefore in this respect is loue more needfull on earth.

II.

In heauen there is no tempter, no enemie, Sathan is cast into the deepe. 1. Cor. 15. 26. And therefore it is greater praise to loue one an other in earth, where we are tempted to be angrie, then in heauen where there be no prouocations vnto wrath.

III.

In heauen there is no distemperature of bodie, no abundaunce of choler to make men cholericke, or melancholy, no infirmitie or griefe to make men peeuish or froward, Esa. 53. 4. but such ioy, and such a constitution of the glorified body, that shall alwayes preserue in it a most sweete and louing disposition, and an inclination to loue; and therefore the lesse glorie to loue in heauen, then in earth.

IIII.

In heauen the loue of Saints is perpetuall, and endureth for euer and euer, on earth wee haue but a few dayes of loue to hold out, and therfore the more shame if we doe not fil them full of loue, we are to haue great loue, knowing that our time is but short. Reuc. 12. 12.

V.

As the Saints doe loue one another eternally in heauen, so doe they also loue incessantly, and without intermission execute the workes of loue, there bee no trades or workes of calling to seperate them, no busines to break vp their sweete meetings, they neuer let goe their hold of one another, they neuer vnclaspe their louing armes, but lift vp their folden hands to blesse the Lambe together, thus are they in the presence of God night and day. Reue. 7. 15. *And seeing wee meete but euen at certaine times of this short life, how much more are we to striue to testifie loue in them?*

VI.

In heauen the loue of Saints is violent and strong as a flame of God, but on earth mens affections are corrupt, and turned into froth and fome. Psal. 53. 3. *and they are become vnprofitable.* Rom. 3. 12. *In heauē there is more loue in one thought, and more comfort in one word, then in ten thousand on earth, and therfore more reasons to multiply our thoughts of loue on earth, and to strengthen their weaknes by a double and treble folding & ioyning them together.*

VII.

In heauen the Saints haue many to loue, the children of the East and west meete together.

Mat.

Mat.8.11. *Tabor and Hermon reioyce together.* Psal.89.12. *Iewes & Gentiles, the black Moores, the tawnie Indians, & the wild Irish, that are at the three vtmost corners of the earth with those in the middest of the earth, Angels and Saints must loue euerie one and other particularly. But on earth, men onely can loue their neighbors, and those they know and conuerse withal, and those that are of the same age and generation, and therefore hauing so few to loue on earth, the greater shame it is if we loue them not, and the greater need to loue them well, that are loued but of a few.*

VIII.

In heauen all their loue springeth of delight, in heauen there is no necessitie, no miserie, and therefore there is no pittie there. But on earth there is all miserie. Iob.14.1. *And therfore more neede to loue one another here, then in heauen.*

IX.

In heauen loue is vnpainful, it suffereth nothing, an angel may loue vs, or a saint, but they cannot weepe with vs: But on earth our loue is more like Christs loue, that for loue did suffer with vs. Eph.5.2. *And in this respect our loue may be more excellent, then the loue that is in heauen, and therefore we are to seeke it.*

X.

In heauen a man loueth none, but he is loued againe, and hath his loue rewarded: but on earth it is not so, and therefore in this respect it is more thankworthie to loue one another on earth, where we are not loued againe. Mat. 5. 46. 47.

XI.

In heauen the Gospell of God is glorified, and his name blessed: but on earth there bee Cananites and blasphemers, and therefore the more neede to loue one an other here, that we may adorne our profession, that there bee no occasion of blasphemie or of euill. 1. Io. 2. 10.

XII.

In heauen they are all knowne to bee children of light, for the gates are watched, that no vncleane creature should enter into that vnspotted kingdome. Reue. 21. 27. *But on earth the badge of Christes Disciples is loue:* Ioh. 13. 35. *and therefore looke how great a matter the confession or the denial of Christ is, euen so much doth it stand vs vpon, to loue one an other here, rather then in heauen, where all are knowne for constant confessours.*

XIII.

In heauen the Saints looke full in the face of God, and imbrace him with their loue, but

on earth our weldoing doth not so far extend vnto the Lord, and therefore so much the more it behoueth vs now for his sake to loue the Saints that are in the earth, and to delight in them. Psal 16. 2. 3.

XIIII.

In heauen all loue consists in giuing, but none in forgiuing, for none shall euer offend vs there, or make vs any fault in thought, word, or deede, so that wee haue one vertue of forgiuenesse to exercise on earth, which no Saint or Angell in heauen can practise towards one an other, and therefore wee are to know our time in practising the same. Reuc. 14. 13.

XV.

Loue couereth a multitude of offences, and transgressions. 1 Pet. 4. 8. Now in heauen there be no sinnes committed, no not of ignorance, that neede any couering of loue, and therefore in this regard, there is more neede of loue in earth to hide our errours, then in heauen.

XVI.

In heauen all loue is pure, and none are loued but those that loue God. But on earth our loue is spilt many times, whiles Saints and reprobates doe lie in the same bed of loue. Luk. 17. 34. And seeing wee haue loued many so

vnworthily, it teacheth vs to loue the righteous in this life the more feruently, as it were to make amends for the shedding of our other loue.

XVII.

In heauen there bee more fruites of loue, when euerie Saint shall giue vs more iewels and tokens of loue, then euer was giuen by all Kings of the earth to any of their friends; and therefore seeing we want such treasures and giftes, wee are to giue our selues, and all the delight that is in vs to bee placed in our brethren. We are to giue more of our selues here in earth, because in heauen we haue manie things else to giue. 1. Ioh. 3. 16.

XVIII.

In heauen we may hate the enemies of God freely, and with a perfect hatred: we shall then detest the great multitude of damned ghosts. Esa. 66. 24. and seeing wee haue no licence now to hate any, for God will not shew vs his enemies, wee are to loue all in generall heere, which in heauen we shall not doe.

XIX.

In heauen wee haue all Saints and Angels to be examples of true loue, but on earth such examples be verie rare, and therefore in this respect it is the more praise worthie to be examples

amples of loue vnto others on earth, and not to fashion our selues according to the world. 1.Pet.1.14.

XX.

In heauen all Creatures carrie a tipe of Gods loue vnto vs, and doe willingly serue vs, but now on earth vnwillingly, and with groning. Rom 8.20.22. *And for this cause with more delight and cheerefulnesse, are wee to loue those that want that free and pleasaunt loue of all other insensible and vnreasonable creatures, to supplie that which is lacking on their behalfe.*

What is the principal vertue of the seuenth Commaundement?

To auoid vncleannesse.

How doe the Saints teach vs this Commaundement?

In heauen they neither marrie wiues, nor are bestowed in marriage. *Mat.* 22. 30. In heauen they haue all vowed the vow of chastitie, there is no respect of the flesh, all carnall regardes are blotted out of the Table of their desires, the wilde fire of lust, and the vnquenchable flames of concupiscence are then vtterly extinguished, and the smoake of al vnruly passions blowne quite away. Though a woman

had seuen husbands in this world, yet in heauen shee hath but one, and that is Christ Iesus; shee is then diuourced from the workes of the flesh, and shall haue pure thoughts to possesse her hart for euer, the remembrance hereof, should make vs to raise our selues out of the mire wherin wee wallow, and to salute those pure thoughts a farre off, which one day wee shall entertaine for euermore.

What is the principall vertue of the eight Commaundement?

To profit our brethren.

How doe the Saints teach vs this Commaundement?

In heauen the Saints doe rest from all their labour. *Reue.* 14. 13. And though they delight in one an others prosperitie, yet can they not labour for the same. Wherefore seeing God hath appointed vs a time when he will so strengthen vs, that all our seruice shal be without labour or trouble, we may be the more content to giue our labours now vnto our brethren, thereby to procure their profit and helpe.

What is the principall vertue of the ninth Commaundement?

To speake for our brethren.

How

How do the Saints teach vs to keepe this commandement?

Christ praiseth his Saints, and confesseth them in heauen, Matth. 10. 32. And if Christ afford such glorie to his Saints in heauen, that he will speake vnto his seruants as they speake vnto him, though he be their king, it followeth that we should speake to one another, and for one another: we should know no good thing in our brethren but we are to confesse it. If I know any vertue or praise-worthy qualitie in my friend or neighbor & haue not made it knowne and published it, then haue I sinned against this example: thus let euerie one commune with his owne heart.

What is the principall vertue of the tenth commandement?

To think and desire good for our brethren.

How doe the Saints teach vs this commandement?

The Saints of Christ do receiue glorie in their soules, before their bodies partake thereof: for the soule flieth immediately into heauen, and the spirits of iust and perfect men enter into rest with God

though

though their bodies sleepe in the dust. Heb. 12. 23. And therefore the soule is specially bound vnto the Lord, and the spirit is more fauoured of God then the body. whence it followeth, that in the spirit especially we should serue God, and conceiue loue to our brethren, seeking their good with all the inward care and inuention of our soule.

What is the principall vertue of the Gospell?

To beleeue.

How do the Saints teach vs to beleeue?

There appeared vnto Christ Moses & Elias, Matt 17. 3. By Moses the law was deliuered, and by Elias it was restored: they represent vnto vs the law; and now they haue come and resigned their right vnto Christ: the law hath yeelded vnto the Gospel. The chaire of Moses shall not now iudge vs, it condemned all those that appealed vnto it: but wee may now appeale vnto the court of grace, and vnto that sweete white throne of pitie that is in the same, which saueth all those that come to it. And seeing the greatest ministers of the law haue giuen witnesse vnto Christ, we are taught to fly vnto him that

Reue. 20. 11.

is

is faithfull in the new couenant, who iuſtifieth vs without the workes of the law, if we place our hope in his truth and promiſe.

Hallelu-iah.

CAP. VI.

The Primer of the Skie and Firmament.

Of the creatures in the ſecond heauens.

WHat is the principall vertue of the firſt commandement?

To loue God.

How doth the Firmament teach vs this commandement?

Dauid loued the habitation of Gods earthly tabernacle, Pſal. 26. 8. much more are we to bee ſtirred vp in our hearts to the loue of God, in beholding his heauenly pallace ouer our heads, and in ſeeing the rough-caſt thereof in the skie.

The Lord doth ſo delight in his ſeruants, that their walles are euer in his ſight, and he loueth to looke vpon the houſes where they dwel. Eſa. 49. 16. Euen ſo ought our loue to kindle within vs whē we ſee the skie, which is but as a blew mud-

mud-wall of his vtmoſt court. Wee paſſe by Gods doore euerie day, and then our loue ought to awake, in remembring what grace and glorie dwelleth within.

What is the principall vertue of the ſeuenth commandement?

To worſhip God.

How doth the Firmament teach vs this commandement?

God is in the heauens, and we be on the earth. Eccleſ. 5. 1. He is aboue the height of the Firmament, and we as it were in a low valley. And therefore God hath ſet vs below the creatures that ſerue vs, that we might learne to fall low before him in humbleneſſe of ſpirit, when we conſider how he ſits in his high places ſo far aboue vs.

Moreouer, the Lord is farre aboue all heauens, and they are low before him, Epheſ. 4. 10. The heauens bow when the Lord paſſeth by them to come down to vs: they melt at his preſence, and the ſtrongeſt pillers thereof doe quake at his reproofe, and therefore vnleſſe wee exalt our ſelues aboue Gods throne, which is the skie, we muſt bow downe continually when we remember the Lord.

Pſal. 18. 9.
Eſa. 51. 6.
Iob. 26. 11.
Matth. 5. 34

What

What is the principall vertue of the 3. *commandement?*

To know God.

How doth the Skie teach vs this commandement?

The heauens are compared to a ſcrowle that is written, Reu. 6. 14. As in a horne-booke, which little children carie, there bee letters in a paper within, which appeare through the ſame: ſo vnder the blew ſaphir of the firmamēt there is ſpread a ſheete of royall paper written all ouer with the wiſdome of God. This booke was imprinted at the new Ieruſalem by the finger of Iehouah, and is not to be ſold, but to be ſeene at the ſigne of *Glory* of euery one that lifts vp his eyes to heauen, Seeing God hath giuen vs ſuch a ſhining booke with ſo many bright letters, we are to ſtudie therein, and to ſeeke the knowledge of God that we become not inexcuſable for our folly.

We are to marke the countenance of the skie, and to diſcerne the face of heauen, that euerie day winketh at vs, and becketh vs to remember the power, iuſtice and mercy of God, that are lined out vnto vs in the browes of the firmament.

What is the principall vertue of the 4. *commandement?*

To praiſe God.

How doth the firmament teach vs this commandement?

The heauens declare the righteouſneſſe

neſſe of God. Pſal. 50.6. All the motions and iourneyes of the firmament, are Sabbath dayes iourneyes, as they run the race that is appointed thē, they giue vs themes to praiſe God on, & texts of meditation to diſcerne his glory. The whole sky is but a pulpit of Gods glory, out of which praiſe & honor, & might, & maieſty, is cōtinually reuealed & declared vnto vs. The finger of God is alwayes pointing vnto vs out of this pulpit, & teacheth vs to praiſe him in the works of his hands.

What is the principall vertue of the 5. commandement?

To honour our brethren.

How doth the Firmament teach vs this commandement?

The Skie is a glorious tent ſpread out for all, euen for the pooreſt in the earth. Eſa. 40.22. It is a common houſe for all. Now if God giue ſuch an honourable dwelling place vnto all the ſonnes of men, it teacheth vs to honor thoſe whom God hath honored, and not to ſuffer them to ſtand at our entries behind the doore, whom God hath vouchſafed to call into his glorious tabernacle, arched ouer head with beautie and glorie.

What is the principall vertue of the ſixth commandement?

To delight our brethren.

How doth the Firmament teach vs this commandement?

The ſecond heauens are called the heauens of heauens, Pſal. 148, 4. becauſe the ſpheres therof do compaſſe one another, the higher embraceth the lower, and the larger containeth the leſſer; as the vtmoſt leaues of a roſe-bud do ſtill incloſe thoſe that are more inward till they come to the ſeed; ſo in the skie, which is the faire and ſweet bloſſome of Gods praiſe, one ſphere is ſtill in the boſome of another, & therein teacheth vs, that this is a heauenly life, and the preſeruation of the creatures therein to dwel together in godly fellowſhip and louing cõuerſation, to ſit in one anothers boſomes, as Lazarus in the boſome of Abrahã, & Iohn in the boſome of Ieſus, & Ieſus in the boſome of his father.

What is the principall vertue of the ſeuenth commandement?

To auoid vncleanneſſe.

How doth the Firmament teach vs this commandement?

The Firmament is ſpread out like a curtaine

curtaine, Psal. 104. 2. It is drawne before the greene bed of the Lord, where all deere delights and pleasures haue made their sweet meeting together. If any man be tempted to any vncleanesse, or if any vnlawful desire be entring to lodge in the bed of his heart, let him lift vp his eyes to this blew curtaine of the firmament, and consider what sacred ioyes are there prepared for the pure in heart. If the bed of deceitfull and filthy pleasures be at the left hand, let this curtaine of heauenly delights drawe our heartes vnto it on the right hand, to make vs suppose what pleasance and solace doth there remaine for vs.

What is the principall vertue of the eight commandement?

To profite our brethren.

How doth the Firmament teach vs this commandement?

The Firmament is caried about with continuall course, Iob. 38. 33. The heauens do ronne about, and labour for vs, and the fruits of that labour are the blessings of the earth. If the heauens bee our workmen and hirelings to bring in our gaine, it teacheth vs to labour and worke for

for one another. If we be poore and haue not other things to giue our brethren, we muſt giue them an houres worke, and helpe one another. If we were ſo prouided for, that we needed not to worke for our owne liuing, yet ſhould wee worke with our hands that wee might haue to giue vnto others. Diligence in our callings is commanded vnto vs in the order which God hath ſet in the heauēs, which neuer were idle, nor ceaſſed their worke one *minute of an houre from the beginning of the world vntill this day.

* When the Sun ſtood ſtill at the prayer of Ioſuah, yet it ſhined and ſent forth light euen then.

VVhat is the principall vertue of the ninth Commaundement?

To ſpeake for our brethren.

How doth the Firmament teach vs this Commaundement?

The heauens muſt paſſe away with a noyſe, 2. Pet. 3. 10. when the day of wrath comes vpō the wicked, the heauens with a groning noyſe ſhall fly away, and rore at the deſtruction of vngodly men. Euery ſphere in heauen ſhal be as a mighty bell, whoſe mouth ſhall bee as wide as the firmament, to cry out deadly woes of horrour to make the belly of hel to tremble, this terrible voyce belongs vnto them,

that now vse their voices & their tongues amisse, that speak to grieue their brethrē. If we would be able to abide that voice, we must now fill our mouths with words of peace and loue to reioyce the eares of our brethren.

What is the principall vertue of the tenth commandement?

To think & desire the good of our brethren.

How doth the Skie teach vs this commandement?

The heauens are pure & transparent as a molten glasse. Iob. 37. 18. and the skie-coloured blew signifieth the clearnesse of a pure and vpright heart, as Exod. 25. 4. When we do therfore behold the vnspotted firmament the glasse-window of the Lord, through which hee looketh downe to behold the harts of mē, & the thoughts therein, we are admonished to remoue stained desires of vncleane things out of our hearts, and to rase out all the blots of couetous thoughts from our heades, which should be as the booke of life, and as the tables of heauen, that haue nothing but the maruellous characters of Gods inuisible power and goodnesse towards his

his seruants ingrauen in the same.

What is the principall vertue of the Gospell?

To beleeue.

How doth the Firmament teach vs to beleeue?

The heauens are vncleane in the sight of God, Iob. 15. 15. much more is the earthly bodie of sin (whose foundation is in the dust) vncleane in those pure eyes of the Lord. This teacheth, that though wee knew nothing by our selues, though wee could find no more spots of sinne in our soules then wee see staines in the firmament, where that constant blew is euerie where preserued, yet therfore are we not iustified: the heauenly skie is no puritane in the sight of God, and much more are we to renounce our puritie and integritie.

The word in the Chaldian language that signifieth the Firmament רקיע the same doth also signifie a thing spotted with diuers colours.

Moreouer, Gods power is made manifest in the firmament, Psal. 150. 1. In the day of our weakenes we are to looke vp to the same, and it shall strengthen our faith, and increase our beleefe when wee see the mighty power of God reuealed in the great work of creating and ruling the Firmament.

Halleluiah.

CAP. VII.

The Primer of the Starres.

VV*Hat is the principall vertue of the first commandement?*

To loue God.

How doe the Starres teach vs this commandement?

God made the Stars, Gen. 1. 16. Herein appeares the beautie of God, that by a word made al those sparkles of light: how beautifull is he, whose words are drops of beautie to enlighten heauen and earth? If any earthly creature had a face so bright, that men might see the shining therof out of one land into another, as out of Iurie into England, how would the world bee blazed with wonder thereat? but the stars by vertue of one word do shine further, & euery seuerall time that we talk with God in his kingdome, he shal by the breath of his mouth poure more glory into our faces, then al they haue. Now if the shadow of God be so glorious, what abundance of incõprehensible glory, loue & grace shall flash & lighten out of his face to swallow vp al the thoughts of our heart in his loue? For this are we to loue him with all our strength. Here

Here likewiſe we ſee the riches of God, who for his loue-tokens can giue vs rings with ſhining ſtarres ſet in them, in ſteede of precious ſtones: for theſe gifts & iewels which Gods power can affoord vs, we are to loue him.

What is the principall vertue of the 2. *commandement?*

To worſhip God.

How do the Starꝛ teach vs this cõmand?

The ſtarres of heauen cannot be numbred. If the power of mans vnderſtanding be not able to cõceiue one kind of Gods creatures; how vnable ſhall we be to cõprehend his perſon, & the maieſtie thereof? This teacheth vs therfore to abaſe our horne to the duſt, and to bow downe our harts into the deepeſt degree of humility when we begin to think of the moſt high and glorious Lord, whoſe workes do ſo farre exceed vs. *Ier.* 33. 22.

What is the principall vertue of the third commandement?

To know God.

How do the ſtars teach vs this cõmandmẽt?

The ſtarres by their light do rule the day and night: Gen. 1. 18. The gouernment of the world dependeth vpon light, & it hol-

deth a principality ouer all creatures. And seeing there is a proportiō betwixt the inward light of the soule, & the light that is outward, this teacheth vs, if we would rule our owne hearts, and get the victorie and dominion ouer sin, to seeke the light of knowledge & wisedome. If we would be transl[illegible]ted out of the power of darknesse, & from the bondage of Satan, who is the prince of darknesse, we must thē be guided by the eye of Christs prophetical spirit, & learne of him, who is the king of light & the bright morning starre to leade vs vnto the glorious citie of light.

Iohn. 1.9.

Reue. 22.16.

What is the principall vertue of the fourth commandement?

To praise God.

How do the starres teach vs this command?

The starres of the morning do praise the lord together, Iob. 38.7. Euery star in the second heauens is as a note of prickesong, in which the glorie of God is described, & those that praise the same, shal haue of Christ Iesus a songbook worth the whole firmamēt in value: All the starres in the skie are but the letters of Iehouah his psalmebooke: therein wee see how the Lord guildes the booke of his praise with heauenly

uenly beautie, and those that sing dayly vnto his name shall haue giuen them of him a faire Psalter, more full of sweet verses of eternall ioy, then euer the starres were of liuing power or comfort to the poore creatures of the earth.

What is the principall vertue of the fifth commandement?

To honour our brethren.

How doe the Starres teach vs this commandement?

The Starres doe shine indifferently to all without exception of persons. They vouchsafe their light as well to the creeping worme, as to the high flying Eagle; as well to the poore creature that sits on the dunghill, as to him that inherites the seat of glory; they do shine and smile as pleasantly vpon the begger, as they doe vpon the king; they shew thēselues alike vnto all, Matth. 5. 45. This teacheth vs, if we regard the example of Gods worke in the starres, to honour all men, and not to withdraw the shining of a lightsome countenance from the poorest creature that is, but to reuerence the image of God in them all.

What is the principall vertue of the sixth

commandement?

To delight our brethren.

How do the Starres teach vs this commandement?

The ſtarres are called the hoſt of heauen, Pſal. 33.6. becauſe euen as in an armie or hoſt the ſouldiers doe giue their ſtrength to one another, and defend one another: ſo doe the Starres in ouercomming the barrennesſe of the earth: their power is made ſtronger in ioyning their forces, they ſhine brighter through the help of one anothers light. So ought men to reioyce, and to ſhine in one anothers ioy and comfort, and ſo they ought to ſtrengthen thē mutually in a loning conuerſation together; one part of heauē cannot ſtand without another, & how ſhould we thē think that any creature in earth is able to liue without the comfort and help one of another?

What is the principall vertue of the 7. commandement?

To auoid vncleanneſſe.

How do the Starres teach vs this commandement?

The Starres do ſhine vpon many filthy places, as bogges, and ſinks, and ſuch like,

and

and yet remaine vnspotted, pure and vndefiled. *Cant.* 6. 9. And seeing our minds are more spirituall then the starres, and haue greater and purer glorie reserued for them, then euer appeared from any starre, it teacheth vs to keepe our minds also vnstained of all the vncleane obiects, that are presented to vs, and to passe through the pollutions of this world, without infection or cleauing vnto them, for it is greater pittie to see a Christian soule defiled, then the morning starre to bee blotted out of heauen; and it were a matter of lesse ruth to see all the starres in the * milkie path of heauen to be darkned, then to haue all the virgins of one Citie to bee deflowred, as it hath beene many times in the fearefull wrath and iudgement of God.

* It is commonly called the Lactean circle.

What is the principall vertue of the eight Commaundement?

To profit our brethren.

How doe the Starres teach vs this Commaundement?

The Stars are the storehouses of Gods good treasure, which hee openeth to our profit. *Deut.* 28. 12. The starres by their influence doe make a scatter of riches vpon the earth, which the seruants of God doe

Euerie starre is like a purse of gold, out of which God throwes downe riches & plenteousnesse into the earth.

doe gather, and couetous men doe scramble for. By their examples, men that haue treasures and bags of plentie, must distribute and sparse abroad to them that haue need; or else euerie Starre in the skie one after an other, shall bee as a iudgement hall against them, wherein they shall receiue seuerall, and more grieuous condemnation.

What is the principall vertue of the ninth Commaundement?

To speake for our brethren.

How do the Starres teach vs to keepe this Commaundement?

There shall be signes in the Stars. *Luk.* 21. 25. To teach and admonish men of troubles, and so of their sinnes, that they may eschew them. This teacheth men that desire to be the children of their heauenly father, and wold be exalted among the Starres of glory, to be signes vnto their brethren, somtimes to carrie a cleare skie full of comfort in their foreheads, and to make their eyes as starres twinckling with delight of one an other, and sometimes to draw clouds of sorrow ouer their faces for a signe of their hatred and detestation of sinne: they are to watch ouer the conuersation

sation of their friends, not to carpe at thē, but to giue them counsell & warning with words of louing reproofe. Like sweet balm not to breake their heades or discredite them, but to salue both their sin & shame.

What is the principall vertue of the tenth Commaundement?

To thinke and desire good for our brethren.

How do the Starres teach vs to keepe this Commaundement?

God doth somtimes close vp the Stars, as vnder a signet. *Iob.* 9. 7. and yet they shine and walke in their brightnes for our good. This teacheth vs if wee will imitate the worke of God, euen in the secrete thoughts that are closed vp in our breasts, as vnder a signet, to deuise that which is lawful & honest, and to haue our imaginations running their race in our head as the pure Starres doe in their Globes, though they be vnseene and hid vnder the cloudie vaile of our inuisible fancies, yet to conceiue loue when they cannot shew it nor expresse it.

What is the principall vertue of the Gospell?

To beleeue.

How

Howe doe the Starres teach vs to beleeue?

The Sunne is Eclipſed and the Moone alſo, &c.

The ſtarres are vncleane, and ſpotted in the ſight of God. *Iob.* 25. 5. And therefore, though our fame for vertue ſhould ſpread as farre, as the faireſt ſtarre did euer ſend any brightneſſe, yet could the Lord by his flaming eyes find many ſpots in vs: The righteouſneſſe of Chriſt muſt then be our onely glorie, in which wee are to beliue for euer, denying all our owne workes.

Moreouer, the Starres in their courſes doe fight againſt our enemie. *Iudg.* 5. 20. When the day of trouble commeth, euerie Starre in the heauenly skie hath an ambuſh of ten thouſand armed ſpirits, lying hid in the ſame, and ready to iſſue forth for our deliuerance. In the conſideration hereof, we are taught to haue faith in the power of God, who hath planted ſo manie Garriſons round about vs for our defence. *Hallelu-iah.*

Cap. VIII.

The primer of the Sunne, Moone, Arcturus, Pleiades, Orion, Mazzaroth, the morning Starre, and the Serpent.

What is the principall vertue of the first Commaundement?

To loue God.

How doeth the Sunne teach vs to keepe this Commaundement?

The Sunne that is the Prince and king of the starres, is as one of Gods spokesmen to reueale his loue vnto vs, euerie faithful soule shall bee clothed with the Sunne. *Reue.* 12. 1. All the vertue of the Sunne, (which proceeded from God, and is also in God more pure, more mightie, and more excellent) shall serue to entrich, to decke, and to glorifie the seruants of God, *Gen.* 37. 9. Euerie one shall haue in God, all the vertuous beames of a seuerall Sun, restrained to themselues, to bring foorth as much sweete increase in the compasse of their bodies, as it did before in all the circle of the whole earth: euerie part of their body shall haue as much as a seuerall countrie; the delightes of Canaan shall grow

The Sunne and the moone and the eleuen starres must bow down to all the seruants of God.

grow on their backes; and all the sweete spices of the Queene of Sabas countrie shall spring in their bosomes; more fruites of pleasure shall flourish on the fiue fingers of one hand, then euer grew about the fiue Cities of Sodom, which were once as pleasant as the garden of God; euerie knocle shall bee as a mountaine of mirrhe and incense. And the face aboue the rest, shal containe in it all the sweetest buds of Eden, and so shall be made as the Paradise of God, through the greatnesse of his loue and grace, for which we are to loue him againe with the strength of our hearts. And we are to make all our affections like so many Sunnes, with manifold beames of deare and sweete regardes, directed continually of this our God, and as the Sunne mooueth for vs euerie day, so ought our hearts to finish a course and a race of loue, in the globe of heauenly meditation, euerie day, & so to run throgh all the celestial signes of Gods loue & mercy.

en. 13.10.

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What is the principall vertue of the second Commaundement?

To worship God.

How doth the Moone teach vs this Commaundement.

The

The Moone that is the Queene of the ſtars in the ſecond heauens, doth yet hide her ſelfe in the preſence of the ſun: as Rebecca did put a vaile vppon her face at the meeting with her husband, *Gen.* 24. 65. ſo at the approach of the Sunne, the Moone couereth her brightneſſe with a vaile, and doth not appear but very dimly, where we ſee that God hath written it among the ſtatutes in the Booke of nature, that the leſſe light muſt giue place to the greater. It is an vnnatural thing and againſt the order of heauen & earth, that the ſmal things ſhould exalt themſelues in the preſence of greater. And therfore all the true worſhippers, being but litle ones, when they come to appeare before the glorious light of the moſt high maieſtie, muſt put the vaile of lowlineſſe & humblenes vpon their faces: & as the moone abode in the low vally of Aialon, when the Sun ſtood vpon the high place of Gibeon (for Gibeon ſignifieth a high place) euen ſo when we come to the hill of God, which is his glorious temple, exalted aboue all mountaines, we are then to ſtand in the vally of humility, & to worſhip the Lord with the Publican a far off. *Ioſh.* 10. 12. *Eſa.* 2. 2. *Luk.* 18. 13.

What is the principall vertue of the third Commaundement?

To

To know God.

How doth the Sunne teach vs this Commaundement?

The Lord is our Sunne and shield. *Psal.* 84. 11. Hee is first our Sunne, and then our shield: hee that made the light of the Sunne to direct the feete of all creatures, is able to teach vs the right way of life: light dwelleth with him and darknesse is put to flight before him: he also first shines into our hearts by the light of his word, and then he saues and defends vs with the strength of his arme. Whosoeuer therefore would bee strong in the day of his temptation, to ouercome his owne weaknesse, and to resist the power of hell, must first get knowledge of him that is the true light. as for the man that is without knowledge, hee is naked, without a shield before the darts of destruction, and the venum of Sathans arrowes and temptations shall drinke vp his spirit, and sucke both life and saluation out of his soule.

Dan. 2. 22.

What is the principall vertue of the fourth Commaundement?

To praise God.

How doth the Moone teach vs to keepe this Commandement?

The

The Iewes had a feaſt conſecrated to the praiſe of God, on the day of the newe Moone. *Pſal.* 81. 3. Now although that ſolemne feaſt be aboliſhed, yet the vertue of that ordinance which was the praiſe of God, muſt endure for euer. And it teacheth vs, as wee ſee the Moone filling her ſelfe with the light ſhe had loſt, ſo to renue our hearts with the zeale of Gods glory, when the Lord ſhed ſuch a conſtancie of working into his creatures, hee would haue vs learne thereby to change our dulnes into new ſongs of his praiſe, to increaſe as the Moone in brightneſſe of peace and ioy, and to repleniſh our hearts with the multiplication of ſpirituall gladneſſe and feaſting before the Lord.

What is the principall vertue of the fifth Commaundement?

To honour our brethren.

How doth the North ſtarre which is called Arcturus, teach vs to keepe this Commandement?

Arcturus is ſaid to haue the Sonnes about him. *Iob.* 38. 32. There is alſo difference of glorie, and diuers degrees of honour among the ſtarres. 1. *Cor.* 15. 41. It is the beautie of heauen to obſerue place & order

Heauen is the portraiture of our behauiour, wherein good manners are deſcribed.

order, and it must needes bee the glorie of the earth, when euerie one knowes the dignitie of his person, and doth reuerence others according to their state & degree, carrying themselus according to this heauenly frame of ciuill gouernment. Arcturus is the starre that neuer stirres, like a father hee sits in his throne, and riseth not from his seate, but his Sonnes doe assemble vnto him, and waite round about him, and the other starres doe mooue in their appointed courses on euerie side of him, in which heauenly type, the face of heauen beckneth vnto vs, and telleth vs how we should order our selues in reuerencing those that are set ouer vs: our fathers are to be waited on, and honoured with our labour, and running vp & downe for them.

This starre is called עש of a word that signifieth to assemble, because it is the master of assemblies in these second heauens.

What is the principall vertue of the sixth Commaundement?

To delight our brethren.

How do the Pleiades teach vs to keepe this Commaundement?

The sweete influence of the Pleiades cannot be restrained. *Iob.* 38.31. They bee seuen starres that haue all one name, because they all helpe one an other in their worke, which is to bring the spring, and like

This starre is called כימה of חמם that signifieth to loue ardently, because

like ſeuen ſiſters or ſeuen louers, ſo are they ioyned together in one conſtellation, and in one companie: we ſee that God will haue the ſweeteſt workes in nature, to be performed by mutuall helpe. The beſt time of the yeare cõmeth with theſe Pleiades, and the beſt time of our life commeth when we enter into true loue & fellowſhip with one an other, and it teacheth all men to tie thẽſelues together in friendly ſocieties, and couenants of loue for the performance of their buſineſſe the better & the more comfortably: and yet by the example of theſe ſeuen ſtars their loue is not to be ſo limited or reſtrained, but that it extend it ſelfe to others alſo that are not ioyned vnto them, by ſo neare a league of amitie.

of the felowſhip and working together that appeareth in them.

What is the principal vertue of the ſeuenth Commaundement?

To auoid vncleanneſſe.

How doth the Orion teach vs to keepe this Commaundement?

Orion is the ſtarre that brings winter, and his bonds cannot be loſed. *Iob.* 38.31. It binds the earth with froſt and cold, that the fruites thereof might be ſeaſoned, and made kindly againſt the ſpring, neither

can the ſpring come vntil Orion hath prepared the way; whereupon we gather this conclusion that the Lord will haue vs to ſuffer before we raigne: and if we would haue a pleaſant ſpring of graces in our hearts, we muſt firſt haue a nipping winter: the ſpirit of mortification muſt be like the cold ſtarre Orion, to nip our quicke motions in the head, and to binde all our vncleane deſires and burning luſtes, that they ſtirre not within vs, and vnleſſe wee doe thus, the ſeuen Starres of comfort ſhal neuer appeare vnto vs.

The word כסל vſed in this place, doth ſignifie in the Chald to perfect, becauſe by ſuffering and offering violence to our ſelues, we enter into perfection Iob 13.32.

Orion, is the ſtarre that quencheth the immoderate, and exceſſiue heate of the earth, and that not onely in hearbes and plantes, but alſo in the bodies of men and beaſtes, which worke of God we are not to reſiſt, nor deſpiſe by nouriſhing hot affections within vs, but to obſerue his counſel and to keepe our bodies in a temperate coldneſſe, according to his will and direction. The ſtarres are alſo denominated of quenching, becauſe by their cold influence, they ioyne with vs to keep our bodies in a fit and iuſt temperature, and ſeeing we haue ſo many creatures to help vs to preſerue our chaſtity, we ſhal be

כיבה of כבה to extinguiſh.

left

left without excuse to diminish our punishment, if we keepe not our vessels cleane.

What is the principall vertue of the eight Commaundement?

To profit our brethren.

How doe the Mazzaroth teach vs this Commaundement?

Mazzaroth, is called by interpretation, the stranger, because this starre commeth from the nether world in his time. *Iob.* 38. 32. and stayeth with vs in this our Hemisphere to be seene, onely for the heate of Summer in the dog-dayes. Now if God haue commanded his starres to come out of one world into an other, to make the earth fruitfull for our sakes and for our benefit, it teacheth vs to ride or run an hundred miles to profit one an other, and if need were to the worlds end, and so into an other world, euen as Christ came from his heauenly places into the lower parts of the earth, for our euerlasting prosperitie.

It commeth of זר that signifies a straunger or an aliant.

What is the principall vertue of the ninth Commaundement?

To speake for our brethren.

How doth the Morning star teach vs this Commaundement?

The Morning starre is also called Mer-

Epuis. curie, which word signifieth a witnesse or a chiefe speaker. *Act.* 14.12. The Lord will giue this starre to his elect. *Reu.*2.28. to waite on them, to proclaime their happinesse, and to witnesse their glorie. As the starre led the wisemen to Bethleem, so shall honor and glorie like a blazing star, lead them into the land of peace. And this example of his goodnesse, should teach vs in all our speeches to witnesse loue to our brethren, to make our mouths like the morning starre, and our words like beames of comfort & edification, shining vpon them and striking into their eares.

*Matt.*2.9.

What is the principall vertue of the tenth Commaundement?

To deuise and desire good for our brethren.

How doth the Serpent teach vs this Commaundement?

This starre is called the crooked Serpent. *Iob.* 26.13. because it windeth and wrappeth it selfe about some other starres. The figure of this starre, serued to make Iob remember the old Serpent that deceiued and destroied vs, and seeing his nature is thus described vnto vs, and that ouer our heads where he neuer leaueth the

sight

ſight of vs, it muſt teach vs ſo to direct our imagination, that it wander not in crooked deſires, for then wee may know the Serpent is wrapped about vs. Let iuſt and vpright deſires poſſeſſe our heads, and the crooked Serpent ſhall haue no domination ouer vs.

What is the principall vertue of the Goſpell?

To beleeue.

How doth the Sunne teach vs to beleeue?

The Sunne ſetteth and riſeth againe: when it was gone down the Lord broght it backward ten degrees by the Diall of Ahaz. *Eſ.* 38.8. The ſame power can raiſe vs when we fall, and though we ſinke into the great deepes of ſinne, our faith in the name of Chriſt can bring vs vp the ten degrees of righteouſneſſe, contained in the ten Commaundements, and ſet vs in the preſence of his face, and make vs to inherite the ſeate of comfort: with this remembrance, wee are to relieue our ſelues in the day of trouble, and to truſt in this ſweete ſtarre of Iacob that ſhines vnto vs, when we ſit in the ſhadowes of temptation and feare.

Hallelu-iah.

Cap. IX.

Of the creatures in the first and lowest heauens.

The primer of the fire and fierie Meteores.

What is the principall vertue of the first commandement?

To loue God.

How doth the Fire teach vs to keepe this Commaundement?

The Lord that with a word made the whole Element of fire, whose wrath is also powred out like fire, must needes bee great and feareful in his wrath, and seeing hee also loueth those that loue him, it teacheth vs to loue him, that the fire of his indignation bee neuer kindled against vs, men liue and breath in the ayre, but the Lord in his consuming anger, breathes out as much fire at euerie word against his enemies, as all the ayre in the whole world.

Ezek. 21.31. *Ioh.* 14.21.

It is the nature of the fire to ascend vpward. *Iob.* 5.7. and therefore we see the figure of the fire, is like a Pinacle broad below, and sharpe like a point at the top, that it may pearce the ayre in his ascension the more easily. The Lord that giueth such a vertue

vertue of aſcēding vnto theſe dead creatures, can alſo draw vp our hearts, and lift vp our mindes vnto him, and the conſideration of this power may ſerue to encourage vs, in ſtirring vp our affections toward God, if we be cold and dead-hearted people in the loue of God, yet he can draw vp our Spirits like a heaue-offering, and place all our thoughts on high, and giue vs his might, to make vs ouercome the loue of all earthly things. And therefore as we ſit by the fire, and ſee it aſcend, we are to ſend vp our loue with it, and to thinke of the flame, as of a ſheet that God hat let down from heauen to take vp our loue and our affections in, like the flame of the ſacrifice, in which the Angell aſcended. *Leu.* 9. 21. *Iudg.* 13. 20.

What is the principall vertue of the 2. *commandement?*

To worſhip God.

How doth the Fire teach vs this commandement?

The Lord cals vnto iudgement by fire Amos 7. 4. And the end of his iudgments is to humble. Theſe iudgements are firſt particular, in the burning of particular cities and townes, as of Sodome, Gomorrhe *Gen.* 19.

Admah,

Admah, Zeboijm, Namptwich, Wooburne, Tyrus, Sidon, and such like: now where God hath kindled the fire, there are we to set vp an altar of worship; where the Lord hath made an heape of ashes, it signifieth that there especially he would haue his seruãts to sit in ashes & sackcloth, to sprinkle dust vppon their heads, and to marre their clothes with groueling on the ground in his worship.

Mat. 25.

Secondly, this iudgement is general, & consisteth vpon vnquenchable and euerlasting fire that burnes to the bottome of hell, which teacheth vs now to fall lowe before the lord, least that fire pul vs down & humble vs too late. The vnquenchable fire of hell, is as the fire of the altar that neuer went out, Leu. 6. 13. & that we may auoyd the same, we must now make the affections of our heart like the grates of the altar, that the ashes of humilitie may continually fal through them.

Hell an altar, and all the ghosts therein a burnt offring.

What is the principall vertue of the 3. commandement?

To know God.

How doth the Fire teach vs this commandement?

The voyce of the Lord diuideth the flames

flames of fire, Pſ, 29.7. when the wrath & iealouſie of God do burne like fire, when the lightenings ſhoote & glide, the voice of God ſendeth them out, and calleth them in, his wiſedome directeth and diſpoſeth them, and telleth them where to ſtrike, and where they muſt not touch, his word diuideth them. If we wold therfore ſee the fire of God before it flame out, and know where it will light, that we might ſhunne the ſame, we muſt then incline our eares to the voyce of his word, and diligently ſeeke the knowledge that is contained therein, that ſo we may vnderſtand the truth of Gods wonderfull iudgement, and then walke in the way of peace and ſafetie, when as the fierie comets of Gods wrath ſhall appeare and driue the world into a blind and fearefull aſtoniſhment.

What is the principall vertue of the 4. *commandement?*

To praiſe God.

How doth the Fire teach vs this commandement?

The ſight of Gods glorie appeared like Fire on the top of the mountaine. Exod. 24,17. When God would ſhew his glory, he

he shewed fire, and therefore necessarily his glorie, and some signe thereof is to be gathered from the fire: it teacheth vs whē we see the fire, to remember the brightnesse of his glorie, and when wee would praise the Lord, to do it feruently, and to appeare like shining fire clothed with flames of zeale: the seruants of God must be in this world like lights and lampes of glory, blazing out the praise of his name continually.

Phil. 2. 15.

VVhat is the principall vertue of the fifth Commandement?

To honour our brethren.

How doth the Fire teach vs this Commandement?

The Lord went before the Israelits in a pillar of fire. Exod. 13. 21. he was as a torch-bearer vnto them to leade them through the wildernes, and he caried the fire before them, as a golden mase or scepter is caried before a prince. If the Lord did so honour his poore seruants by fire, when they wandred in great weakenes: it teacheth all and the greatest men to be as pillers of fire vnto their brethren, & to carie the mace of good report & good name before them, and to honour them by

by all meanes.

Elias also was translated into glory in a charet of fire and horses of fire, 2. King. 2.11. In which fiery representation we are taught to make our mouth like a charet of honour for our brethren, and all the instruments of speaking, like horses of fire, vpon which their good name and fame is to ride, and to be caried abroad.

What is the principall vertue of the 6. commandement?

To delight our brethren.

How doth the Fire teach vs this commandement?

There is a kind of walking fire which is called by the name of two twinnes, which were Castor and Pollux, Act. 28. 11. In the Syriac testament there is no name giuen vnto them, but onely of *twinnes, because the flames of that fire did so often meete and ioyne together, as it were in embracing like brethren. Now as the shippe of Alexandria had these twinnes for her badge, so the Church of God, which is like a ship sailing through the red sea of temptation, and calamitie, ought to haue the same badge, & ensigne of loue: for if the mariners of Alexandria

* It is much obserued of the mariners, and called, διοσκοροι which signifieth twinnes.

by

by seeing this walking fire, were brought to thinke of the loue and societie of brethren, it will be shame to vs if the same apparitiõ do not moue the same remembrance: seeing all names of loue, and all types and notes of things cleauing together, yea and the neareſt kind of brotherhood cannot ſufficiently ſet forth the loue of Gods children; they muſt be all brethren, all twinnes, all ought to liue in a moſt neare and deare coniunction of minds full of loue.

What is the principall vertue of the 7. Commaundement?

To auoid vncleanneſſe.

How doth the Fire teach vs this Commandement?

Fire and burning do moſt properly belong to the luſts of vncleanneſſe, therfore are they called burning luſts, Rom. 1. 27. becauſe there is a ſecret and ſtrange fire that begins to burne and ſmart, euen with the deſire & act in this life, and that both in body and mind: and therefore is this luſt called fornication, becauſe it makes the luſtfull heart like a fornace, or a burning ouen that flames with the cruell wild-fire of concupiſcence, and is ſeuen

Fornicatio, à fornace.

times

times more hote then Nebuchadnezzars fierie fornace: and therefore seeing God hath made these desires to be so bitter and painefull, and hath scattered brimstone vpō them in the very act of lusting: as though he could not forbear his wrath from them, it teacheth vs Gods especiall hatred against this sinne, that we might abhorre the same. Dan. 3. 19.

Moreouer, we do not reade in any generall commaundement of the law, that any offender should be burnt with fire, but onely such as breake this commaundement. Leuit. 21. 9. and seeing God hath appointed a peculiar plague for this sin, we are especially to take heed of it, & to keep our soule like the daughter of the heauenly high priest, pure and free from all the pollutions of burning desires.

What is the principall vertue of the eight Commandement?

To profite our brethren.

How doth the Fire teach vs this commandement?

The fire serueth for our necessities, as in preparing our meate. Exod. 12. 8. 9. Like a bond-seruant it is kept with

vs as it were in captiuitie; for the natiue and proper place of the fire is aboue the aire, and thither it striueth to runne from vs euerie day. If God do then keepe his creatures in subiection and bondage for our seruice, it teacheth vs to subiect our nature according to his commandement, expressed in the fire,& to become seruãts vnto one another,in seking the prosperitie and profit of our brethren.

What is the principall vertue of the 9. Commaundement?

To speake for our brethren.

How doth the Fire teach vs this commandement?

There is in thunder and lightening a terrible noise, when the cloudes are broken,& the flames of fire torne & diuided, Ioel 2. 5. This terrible voyce hath God ordained as a kindly punishmẽt for those that now fill their voyces with words of wrath and lying; they shall be answered in their owne language,the seuen Thunders shall vtter their voyces against the loud mouthes of chiding and rayling;the voyce of cursing and euerlasting reproch shall thundervpon them, and make their eares to tingle and burne for euer. One would

*Reu.*10.4.

would thinke that the very remembrance of this fiery norſe (which God hath ſtored and ſealed vp among the treaſures of his wrath and iudgement) ſhould make euerie wicked ſpeaker to huſh, & to lay their hands on their mouths, and to make conſcience of euerie reproch, ſcoffe and deriſion, and of euerie idle noyſe.

What is the principall vertue of the tenth commandement?

To thinke & deſire good for our brethren.

How doth the Fire teach vs this Commaundement?

The Fire is the brighteſt creature vnder the ſecond heauens: it is denominated of his cleareneſſe. Now God hath placed each creature in his ſeate of excellencie according to their pureneſſe, firſt the globes of the firmament in the higheſt roome, then the fire in his element vnder the Moone, aboue the earth, water, and aire, becauſe it is purer thē the earth, clearer then the water, and brighter then the aire. But the Lord hath prepared for the ſoule a place aboue all theſe in the higheſt heauens, and then that our ſoule be not vnworthy of ſo high a roome, it

vis, becauſe it is pure fire, becauſe it is faire.

followes that we should keepe it pure frō all stained desires, the righteousnes thereof must be like a light, & a burning lamp, Esa. 62. 1.

Congregat homogenea, & separat heterogenea.

Besides, as the fire is pure in it selfe, so it purifies other things also, as gold and silver, making them cleane from drosse, 1. Pet. 1. 7. & Psal. 12. 6. And it might bee shame vnto vs to thinke that we can purifie other tinnges with fire, and not our owne hearts, when as puritie is represented and described vnto vs in the consideration thereof.

What is the principall vertue of the Gospell?

To beleeue.

How doth the Fire teach vs to beleeue?

The lightenings are called the arrowes of God to scatter and destroy his enemies Psal. 18. 14. the whole element of Fire is the quiuer of Gods arrowes: & this teacheth vs to rest in his power, and to haue faith in his name, seeing he hath so many weapons to wound our enemies in the day of his wrath, & to smite the head ouer great countries. There be not so many haires on our head, as there be arrowes of Gods terrour sticking manie times in the head

of

of the crooked serpent, when he fighteth against vs. We must therefore be strong in the Lord, and in the power of his might.

The word that signifieth fire, doth also signifie a foundation, because (although commonly it consumeth and destroyeth manie things) the Lord makes it to bee one of the pillers of our life, and seeing the Lord in his might doth turne destruction into saluation, and make consuming fire to be a defending wall, and a foundation of health vnto vs, it followeth that we may well commit our safetie vnto him, that turnes danger into peace, and makes perill to preserue vs.

vr cometh of vrus that signifies a foundation.

Zach. 2.5.

Halleluiah.

CAP. X.

The Primer of the Winds.

VVHat *is the principall vertue of the first commandement?*

To loue God.

How do the winds teach vs this commandement?

The Lord walketh vpon the winges of

The foure winds of of heauen, East, West, North, South be the foure chariots of God.

the winds, Psal. 104. 3. Whereſoeuer the wind blowes there is Christ preſent: if it blow into our boſomes, the Lord enters with it, and there imbraceth vs with his power; if we feele it againſt our faces, he meetes vs full in the face, & breathes with his loue vpon vs; if it be on our backs, the arme of God is in the mids of it, carying vs forward, and the Lord ſo loues vs, that he alwayes flies ouer our heads waſting the wings of his louing kindneſſe about vs: for this we ought to loue him, to be ſtirred vp with his preſence, and to take occaſion by his vbiquitie to take hold on him when he paſſeth by vs and toucheth vs, as he doth in the winds.

What is the principall vertue of the ſecond commandement?

To worſhip God.

How do the vvinds teach vs this commandement?

The Lord maketh the weight of the winds, Iob. 28. 25. he weighs all the foure winds of heauen in a ballance, and much more eaſily doth he weigh all the wind that men do blow out of their breaſts, he coũteth how many times men wearying themſelues in worldly buſineſſe haue the

panted

panted and breathed, hee numbers our breathings in our ſports and delights, and all the idle words that haue bene caried on his breath. If the weights of Gods wiſdome do waite at our mouthes to receiue al our words, to trie and ponder the ſame, it teacheth vs to be ſober in all our wayes, and with great reuerence to come before the Lord, and to ſtand before him continually being ready to worſhip him with euery breath.

VVhat is the principall vertue of the 3. commandement?

To know God.

How do the winds teach vs this commandement?

The Lord hath his way in the whirlewind. Nah. 1.3. and he ſpeakes out of the ſame. Iob. 38.1. If we would find God, his waies and his footſteps are in the wind; if we would know him, there he declares himſelfe, and ſhewes his inuiſible things; for this cauſe we are to meditate vpon theſe works of God, & ſo to encreaſe our knowledge,

The wind is an vſher vnder the Lord to teach vs his waies.

What is the principall vertue of the 4. commandement?

To praiſe God.

How do the winds teach vs this commandement?

The Lord is to bee praised in euerie *breath, Pſ. 150. 6. As often as we breath, we are to breathe out the praise of God, and to make our breath like the smoke of the Tabernacle. Our two nostrels should be like the two altars in the temple, one for burnt offerings, and another for incense: with one kind of breathing we should blow out cold sighes of sorrow for dishonouring of God; with another burning breath we should pant after his grace; and with a third kind of breath we should deliuer out our ioy, and send forth our thankfulnesse for mercies receiued before. And vnlesse we thus learne to praise the Lord, it were farre better for vs that our breathes were presently stopped with the dampe of the burning pit, then by our vaine life to increase Gods wrath, and to make his anger smoke out of his nostrels against vs, Psal. 18. 8.

* so the wordes are to be read in the originall text.

What is the principall vertue of the 5. commandement?

To honour our brethren.

How doth the vvind teach vs this commaundement?

The

The winde caries away the vngodly like chaffe, Pſal. 1. 4. The pompe of this world ſhalbe blown away, and be bound in the wings of the wind: the honour of this world, & the praiſe that men haue in the ſame is but a puffe of a ſtinking breth, and why ſhould we ſtriue for that which ſhall be taken from all. There is in the wind a iudgement reſerued for thoſe that ſwell with pride, that keepes them from honouring others.

What is the principall vertue of the 6. commandement?

To delight our brethren.

How do the Windes teach vs this cōmand?

When the 4. winds did ſtriue vpon the great ſea, there followed great troubles: Dan. 7. 2. 3. &c. the Lord made the winds to whiſtle vnto Daniel, and to ſignifie all maner of troubles by their ſtrife, before God ſhewed the troubles to come, he repreſented the cauſe cauſe thereof in the windes: and this is the note that the winds do whiſtle to vs continually, *Mans ſtrife and diſſention is the ſmoke that goes before the flame of Gods conſuming iudgments.* When men ſtriue together, with blaſtes of wrath & diſdaine, breathing out angry

threats against one another, then know, that troubles are at hand. Let no man therefore prouoke his brother with spite or threatning, for these be dismall tokens. When the morning is red and louring, then followes a tempest, Matth. 12. 3. and when the skie of mens countenances is darkened with lowring, and red lookes, it is a certain prognostication that the tempest of Gods indignation are at hand.

What is the principall vertue of the seuenth commandement?

To auoid vncleanneſſe.

How do the winds teach vs this commandement?

The Lord hath a burning winde to smite the earth withall. Amos 4. 9. The men that are fallen vnder this iudgment, and do then remember how they haue burned in the lusts of vncleanneſſe, cannot but be grieuously gnawed with this remembrance: their pleasures must bee then blasted, and withered, a burning wind shall euer smite them, and be like a flaming whippe vppon their loynes to consume their reynes with strokes, and stings, and prickes for euer: such punishments hath God in store, where-

in

in men ſhall reade their ſinnes deſcribed, and ſeeing that burning luſtes are portraied in this iudgement, the meditation hereof muſt needes mooue the vncleane perſon, to bee afraid of his owne heart and the luſtes that are therein.

What is the principall vertue of the eight Commaundement?

To profit our brethren.

How doe the Windes teach vs this Commaundement?

God bringeth the Wind out of his treaſures. *Iere.* 10. 1. The wind purgeth the ayre with his motion, that otherwiſe would corrupt, and become noyſome to all creatures, and without it wee could not liue to enioy any of Gods bleſſings, neither could they liue or grow to come to our hands to bee enioyed of vs: the Weſt wind, which tooke away the deſtroying Graſhoppers out of Egypt, did no greater good to that countrie, then all the winds doe vſually vnto our land: ſo ought we by the example of the Lord to preſerue the good of our brethren, and not to bee as the locuſtes of Egypt, nipping and ſtealing by deceite that which is others, for thoſe ſhall bee driuen of the wind into the *Exod.* 10. 19.

lake

lake of bloud in stead of the red sea.

What is the principall vertue of the ninth Commaundement?

To speake for our brethren.

How doe the Winds teach vs this Commaundement?

Idle words are compared to the wind, and hurtfull words to the East wind. *Iob.* 15.2. The nature of vngodly speech is described vnto vs in the wind, that we might learne by the same to auoid it. The wind is the instrument of speech, and they that abuse it to serue for their wicked talke, must answere for it: and contrarily, as all sounds of delight are made by the ayre & the wind, so they that shed good words into the same, shall bee partakers of the pleasure therefore.

What is the principall vertue of the tenth Commaundement?

To deuise and desire good for our brethren.

How doe the Winds teach vs this Commaundement?

The word רוח signifieth Wind, or Soule

The word that is vsed for Wind, doth also signifie the soule and spirit, and that for these two reasons: First, because as the wind is inuisible and cannot be seene,

so

so there is no man that sees his owne spirit nor the spots thereof. And seeing wee cannot tell how to spie the staines of our soules by beholding the essence thereof, it teacheth vs to vse so much the more heede at the first against all the vncleane desires, and thoughtes of couetousnesse which defile the soule.

Secondly, because the soule of man is a vaine thing like the Wind, easily turning, and chaunging, slipperie, and vncertaine, the knowledge whereof should make vs more carefull and diligent to watch ouer it, that it bee not as a Reede shaken with the wind, and carried about with euerie blast of lying vanities, which proceede out of the nostrelles of Sathan.

Which is the principall vertue of the Gospell?

To beleeue.

How doe the Windes teach vs to beleeue?

There bee fowre Angels standing in the fowre corners of the earth, which hold the fowre windes of heauen, that they should not blowe, neither on Sea or land, or anie treee. *Reuel.* 7. 1. God hath

hath giuen commandement vnto his Angels, that they suffer not the wind to blow ouer cold vppon his seruants, it can not raise one waue vpon the Sea but by their ordering, they be the disposers of stormes and tempestes, and there is not one leafe that falles from the tree in Autumne, but by the prouidence of God, and much lesse can there fall one haire from our heads without his respect: and therefore we are to cast our care on the Lord in all dangers, and to trust perfectly in that grace that is brought vnto vs by the ministerie of all creatures. *Halleluiah.*

CAP. XI.

The primer of the Rainbow.

WHat is the principall vertue of the first Commaundement?

To loue God.

How doth the Rainbow teach vs to keepe this Commaundement?

The bow is the weapon of warre, and the instrument of cruelty, and therefore called the bow of the battell. *Zech.9.10.* & 10. 4. Now whereas the Lord maketh the

the signe of wrath, to bee as an ensigne of mercie displaied in heauen, and changeth the token of strife into the pledge of his loue, and in wrath remembreth mercie, making the bow which is many times the sad messenger of death to declare vnto vs the couenant of life and peace. *Gen.* 9.14. It teacheth vs to loue him that hath slaine hatred, and death, reconciling vs to himselfe, by destroying enmitie and compelling it to testifie loue vnto vs.

The bow that appeareth in the cloud hath no string, nor no deadly arrow prepared vpon it, there is no wrath that appeareth in it, and therefore we should loue him that hath laide aside his wrath, and imbraced vs with mercie.

What is the principall vertue of the second Commandement?

To worship God.

How doth the Rainbow teach vs to keepe this Commandement?

The couenant which God seales vnto vs in the Rainbow is this, that all flesh shal not be rooted out by the waters of a floud. *Gen.* 9.11. And therefore, euerie time that we see the Rainbow, God would haue vs to vnderstand that euen then wee all deserue

serue to be drowned in perdition, and the whole world to bee rooted out: for as it would bee a vaine thing for a Prince to seale a pardon, for those that had made no fault, and were in no daunger, so should it be a needlesse thing for the Lord to seale this generall pardon by the bow for the whole world, at any time, vnlesse it had then deserued destruction. And although we know that wee deserue so much at all times, yet then especially GOD would haue vs to remember it, and to think vpon our estate when he shewes it vnto vs: that so we might be humble in the beholding thereof, knowing that most iustly hee might strike vs dead, and make vs to lie like dung vpon the face of the earth, as those bodies did that were drowned in the waters.

What is the principall vertue of the third Commaundement?

To know God.

How dooth the Rainebow teach vs this Commaundement?

The Rainebow is called in the Greeke tougue an interpreter, or a messenger for so the word that is vsed. *Reue.* 4. 3. doth signifie, because the will and counsell of God

ἶρις of εἴρω to tell, speake, or shew.

God is therein declared vnto vs, and therfore the man that learnes nothing at the beholding thereof, doeth shametully intreate the Embassadour of God, which commeth vnto vs as a heauenly Euangelist, to instruct vs in the couenant of God: And therefore by the Rainebow we must learne to know God, and more of his loue euerie time that it appeareth

What is the principall vertue of the fourth Commaundement?

To praise God.

How doth the Rainbow teach vs to keepe this Commandement?

God gaue the Rainebow as the signe of his couenant vnto all creatures, to man and beast, and to all foules and cattell of the earth. *Gene* 9. 10. But these vnreasonable creatures cannot directly praise God for the benefit that he hath bestowed vpon them: And therefore wee for whose sake they were made, and are still preserued by this couenaunt, ought to praise God not onely for our selues, but also for them, and as we behold them to make a seuerali hymne and thankesgiuing for euerie one of them because they cannot.

What

What is the principall vertue of the fifth Commaundement?

To honour our brethren.

How doth the Rainbow teach vs to keepe this Commaundement?

When God would shew the glorie of his throne that is in heauen, hee set the Rainbow round about it. *Reue.* 4. 3. And when the Lord would honour man with his friendship, and by making a couenant with him, hee couers him with a cloud, and sets the Rainbow about him likewise. *Gen.* 9 14. If God vouchsafe to honour men with the glorie of his seate Royall, it teacheth vs to rise vp, and giue our places and seates, and the honour thereof vnto others, and not to striue as the Phariſes for the chiefe seates and roomes, but in giuing honor to goe one before an other.

What is the principall vertue of the sixth Commaundement?

To delight our brethren.

How doth the Rainbow teach vs to keepe this Commaundement?

When the Lord looketh downe from heauen, and beholdeth the wickednesse of man, his spirit striueth with our nature, and when we prouoke him to plague vs, he

he ſhewes vs the ſigne of his euerlaſting couenant in the Rainbow. *Gen.* 9. 16. This is alſo deſcribed in the verie figure of the Rainebow, which is of a fierie and watrie colour, for as fire and water ſtriue together, ſo doth mercie ſtriue againſt iudgement, and getteth a reioycing and a triumphant victorie ouer it. *Iam.* 2. 13. According to this ſweete example, we are taught whenſoeuer we are moſt iniuried and prouoked to wrath, euen then to deuiſe and to labour to ſhew ſome token of loue, to our aduerſaries as preſently as we can, and to ſtriue againſt our owne nature that leades vs to wrath.

What is the principal vertue of the ſeuenth Commaundement?

To auoid vncleanneſſe.

How dooth the Rainebow teach vs this Commaundement?

The Rainebow is a token vnto vs, that God deferreth his wrath and the execution thereof vppon the world, this the Lord hath eſtabliſhed as a ſure couenant vnto perpetuall generations. *Gen.* 9. 12. 17. The wrath of God as yet dooth not burne out againſt ſinners, and it teacheth

vs, if God doe restraine the lawfull desires of his flaming indignation against vs, by great long sufferance although hee crie like a trauailing woman, to bee deliuered of his iudgements; then much more are we for his sake to vnbend the bow of our vnlawfull desires, and to knap the arrowes of concupiscence asunder, and to restraine euerie vncleane & inordinate passion that is within vs, and to offer violence to our owne heart.

Esa. 42. 14.

What is the principall vertue of the eight Commaundement?

To profit our brethren.

How doth the Rainbow teach vs to keepe this Commaundement.

By the Rainbow, God hath sealed his couenaunt with the earth it selfe, and the fruites thereof. *Gene.* 9. 13. By the vertue of this couenant, seede time and harueſt doe keepe their seasons, and Summer and Winter shall know their appointed times, to the exceeding profit and commoditie of mankind. And seeing the Lord hath made the Rainbow, as a heauenly Indenture or lease, whereby he hath giuen and graunted vnto vs, the assuraunce of all earthly

earthly commodities ſo long as the world ſhall endure, it teacheth vs to deale mercifully and louingly with all men, and by the tenour of this deede to bee mooued with a carefull, and ſound regard vnto the proſperitie of our deare brethren, and not to vſe oppreſsion, which is as the raging waters of a mightie floud, that breaketh through and deſtroyeth on euerie ſide. The example of Gods loue confirmed in the Rainebow, ſhould bee as a generall bond or obligation, to bind vs to vpright dealing with all men.

What is the principall vertue of the ninth Commaundement.

To ſpeake for our brethren.

How doth the Rainebow teach vs to keepe this Commaundement?

When the Lord ſhewed a viſion of his glorie vnto his Prophet, there was about his loynes a brightneſſe, like the colours of a beautifull Rainebow. *Ezech.* 1. 27. 28. By this ſhining girdle of the Rainebow, is meant the truth and faithfulneſſe of Gods promiſe deſcribed therein, for truth is the Gyrdle of his loynes. *Eſay.* 11. 5. And ſeeing the Lord hath made truth as a glorious ornament vnto his

owne perſon, it teacheth vs to be faithfull in al our couenants, & true in al our words and promiſes. It is a diuine honour to haue our breaſtes, and all the thoughtes therein claſped about with truth, and to witneſſe the ſame vnto all men and for all men. *Ephe.6.14.*

What is the principall vertue of the tenth Commaundement?

To deuiſe and deſire good for our brethren.

How doth the Rainebow teach vs to keepe this Commaundement?

When Chriſt Ieſus the Archangell of glorie appeared. *Reue.*10.1. he had a Rainbow vpon his head, the loue and the grace that were in the thoughtes of his head, deſerued ſuch a Crowne, which fitly reſembled the conſtancie of his loue. By the example of Chriſt, we are here taught to bring ſomething from the Rainbow to our heads. Faithfulneſſe in the couenants of loue, is as a heauenly ribband as faire as the Rainebow, to tie all the thoughts of our head together. It bound the head of Chriſt Ieſus, and wee are to lace our breaſts with ſuch faithfulneſſe of loue, by the

the example of Christ, we must make our heads as the Pauilion of loue, and the Rainbow of faithfulnesse, as a heauenly Canopie bowed ouer the same, that so we may preserue loue safe and sure in all our thoughts, and auoid couetous desires out of all our imaginations.

What is the principall vertue of the Gospell?

To beleeue.

Howe doth the Rainebow teach vs to beleeue?

The end of euerie Sacrament is to confirme our faith, and seeing the Lord hath made the Rainbow the token of his couenant. *Gene.* 9. 12. We are therefore taught to beleeue, in seeing the truth of Gods promise confirmed by it. It is a signe to teach, and a seale to confirme the couenant of God. It is the Sacrament of heauen wheron God takes his oath, for confirmation of his louing promise.

It is a double Sacrament, answering both to Baptisme, and to the Supper of the Lord, it declareth how Christ came by water and bloud, not by water onely, but water and bloud also; water is represented in the sea-greene and watne co- *1. Ioh.* 5. 6.

lour of the Rainbow, and bloud is repreſented in the purple reddiſh, and fiene colour of the Rainebow. And ſeeing the Lord hath made ſuch an euerlaſting Sacrament, which hee miniſtreth himſelfe without the helpe of mans hand, and ſeeing he keepes it firme and ſtable euen vnto the beaſtes, it teacheth vs to beleeue and to increaſe our continuall meditation of the marueilous loue and truth of God, that from thence doth ſhine ſo pleaſantly vnto vs. *Halleluiah.*

CAP. XI.
The primer of the watrie Meteores.

WHat is the principall vertue of the firſt Commaundement?

To loue God.

How doth the Snow teach vs to keepe this Commaundement?

If God giue ſuch brightneſſe and perfection of beautie to the Snow, that is troden vnder foote; and preſently *vaniſheth from off the foule face of the myrie earth, what glorie will he then print & ſeale vpon

* The Snow is called שלג of שלג that ſignifieth to ſpoyle, & נשר of נשר that ſignifieth to fade, becauſe

on the persons of his children? They shall be faire Nazarites, purer then Snow, whiter then milke, more ruddie in bodie then the red precious-stones, and brighter then the polished Saphir. Their beautie shal be as the lightning, when it glanceth vppon the Snow white Angels: and if the Lord make such light to arise in the countenances of his seruants, what sweetnesse shall appeare out of the eyes of his glorie? And he being then so glorious, it is reason wee should loue him, and set our eyes vpon the shining of his face, which is the onely sweete marke for the loue of all hearts to ayme at.

it is resolued and spoyled so presently. *Lam.* 4.7.

Mat. 28.3. *Mat.* 22.30.

What is the principal vertue of the second Commaundement?

To worship God.

How doth the Haile teach vs to keepe this Commaundement?

God destroyed his enemies with haile-stones. *Iosh.* 10. 11. Those that wil not learn to fall downe, the Lord will strike to the ground. There bee not so many haile-stones in the stormes of haile, as there be heauie Mil-stones, and rockes of iudgement in the hand of GOD, ordained for the destruction of those that bee hard

and ſtout and prophane people, that will not worſhip his greatneſſe in humilitie and reuerence. The conſideration hereof ſhould make vs to looſe the ioynts of our knees, in falling before the Lord, that we be not daſhed in peeces with this deſtruction.

What is the principall vertue of the third Commaundement?

To know God.

How doth the Raine teach vs this Commaundement.

The ſhower of Raine is called in the Hebrue tongue, a ſhutting vp, becauſe as the yong man Elihu ſaith, with the force thereof God ſhutteth vp euerie man, that all men may know his worke. *Iob.* 37.7. Euerie time that the ſhowre drieueth vs into our houſes from our buſines, or from our iourney, wee ought to read a Chapter, or to repeate ſome ſtorie in our memorie, or to conſider of ſome of Gods workes, that wee may increaſe in knowledge of God, by meditation of his word and worke, ſeeing hee hath brought vs in for that purpoſe.

סגריר a ſhowre that ſignifies to ſhut vp.

What is the principall vertue of the fourth Commaundement.

To

To praise God.

How doth Manna teach vs this commandement?

It fell six dayes on the ground, but the seuenth day the Israelits could find none, Exod. 16. 26. 27. to teach vs, that the businesse or worke which we take in hand on the Sabbath day, cannot prosper, nor find a blessing; and therefore that day we are to busie our selues in scattering our praises and blessings like coriander seed about the tent and temple of God.

Moreouer, this word * Manna signifies a thing prepared, and seeing God prepareth a table for his people, but on the dayes before the Sabbath, it teacheth vs, not to be curious in carefull preparation of meat vpon the Sabbath.

* So is this word not vsed Psal. 61. 7.

What is the principall vertue of the fifth commandement?

To honour our brethren.

How doth the dew teach vs this commandement?

God is the father of the raine, and hath begottē the drops of the dew. Iob. 38. 28. Euery drop falles at his commandement, hangeth vpon the grasse, & riseth againe at his word; with such obedience should

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we honor our fathers by going and comming at their words, or els these insensible creatures will beare witnesse against vs that we do not take them for our fathers indeed.

Besides, the dew falleth as well vpon the thistle, the dayes-eye, and the crow-flower, as it doth vpon the rose, the lily, or the violet, and the raine falleth vpon the broomy-field as well as vpon the forest of Lebanon, and watereth the bramble and the crab-tree as well as the olive or the sweet apple-tree, to teach vs that we should honor all men, and not despise the abiect and the poore that are in low place: The dew of louing fauour is to be sprinkled vpon the weake and despised creatures, according to this example of the Lord.

What is the principall vertue of the sixth commandement?

To delight our brethren.

How doe the Yce and frost teach vs this commaundement?

The yce cõmeth out of Gods wombe; and the frost out of his loynes, Iob. 38. 29. God giueth these cold and sharpe things from his inward loue, teaching vs that all

all our anger, and ſharpeneſſe, and rebukes ſhould proceed from loue, ſeeing meane workes, yea and bitter workes through loue both do good, & are eſteemed good. As the fruite of the wombe commeth forth with great paine, ſo when the Lord ſendeth forth yce and froſt, it is with great paine vnto him, he is grieued to ſee a great number of his ſeruants almoſt ſtarued with cold, and he is moued with compaſſion, when he ſends forth the * winter of reproch to afflict his ſeruants; & ſo muſt friends giue the yce of rebuke from the wombe of loue, which although it ſtrike cold to their hearts, yet muſt it melt quickely into comfort againe.

Lam. 3.33. *Eſa.* 63,9.

* חרף ſignifieth { winter / Reproch.

What is the principall vertue of the ſeuenth commandement?

To auoid vncleanneſſe.

How doth the Froſt teach vs this commandement?

The waters are hid as with a ſtone, and the face of the depth is frozē, Iob. 38. 30. There is in God a power to bind the waters with cold, & by the ſame power he cā quench the rage of hote deſires, bind the wandering luſts, & ſtil all the voluptuous humors

humours within vs. This may be an encouragement vnto vs to striue against the deepe gulfe and whirlepoole of lusts that boyleth within vs, seeing God can harden our soft minds as a stone against these flowing pleasures more soft then water.

What is the principall vertue of the 8. commandement?

To profite our brethren.

How do the Cloudes teach vs this commandement?

If the cloudes be full, they will powre forth raine vpon the earth. Eccl. 11. 3. These words are brought as an argument of Solomon to make the full to bestow on the emptie. The cloudes are mercifull to the hearbes of the field, and euerie droppe of the same doth preach mercie to the men whom God hath filled with his blessings.

Heb. 6. 7. Psa. 147. 16. 17 The raine is drinke, the yce is bread, the snow is woll, & the frost a fire to the earth.

As God feedeth the earth with raine, which it drinketh vp, so he clotheth the earth with snow like a garment of wooll, & maketh the hoare frost like hote ashes, which make the earth warme with their couering, and cause it inwardly to glow with heat, though to vs they be cold. Teaching vs not onely to giue a morsell of bread,

bread, or a rag of cloath to the needy, but
also to bring the poore that wander into
our houses; to sit with them by the hearth Esa. 58. 7.
side, & to poure out our harts vnto them,
to refresh their troubled soule: God hath Esa. 58. 10.
made all these vapours to fume and ex-
hale out his mercie to the earth, and to
giue vs a type of our dutie in their na-
ture.

What is the principall vertue of the ninth commandement?

To speake for our brethren.

How doe the Cloudes teach vs this commandement?

A Cloud rising out of the West is a true
signe of raine, Luke 12. 54. and the white
towring cloudes mounting vpward are a
signe of angrie thunder that is comming
abroad, Iob. 36. 32. 33. God will not send
stormes and tempests, but he giueth fore-
warnings thereof: and we should neuer
know any harme that is toward our bre-
thren, but we ought to forewarne them of
it, whether it concerne their soule or their
body; our speech must be as the cloud of
witnes to admonish them of their state,
& to reueale vnto them all that may tend
to their good.

What

What is the principall vertue of the tenth commandement?

To deuise and desire good for our brethren.

How doth the Raine teach vs this commandement?

God measureth the waters in his fist, Esa.40.12. He that measureth all the waters aboue the firmament, and all their seuerall drops, can as easily number all our thoughts and imaginations which way soeuer they wander, and therefore wee are to look vnto the same, that they erre not from his truth.

What is the principall vertue of the Gospell?

To beleeue.

How doth Manna and the raine teach vs to beleeue?

The whole mysterie of godlinesse and the testimonie of Iesus, which is the spirit of prophecie is described vnto vs, in this Manna. Both his natures and all his offices are made plaine vnto vs in this heauenly Manna, which was a proper and destinate type of Christ Iesus.

The diuinitie of Christ signified in the giuing.

His Godhead was signified, first in the giuing of it from heauen, as Manna came from aboue, so Christ came downe

downe from heauen, Ioh. 6. 31. 32. 40. 41. 50. 51 &c. to teach vs his diuine nature, which brings that help from heauen, which all the earth could not affoord, wherein we are now to trust. Secondly, his diuine nature is signified vnto vs in the receiuing of Manna: for when they receiued it, they wist not what it was, Exod. 16. 15. His Godhead is incomprehensible; men cannot conceiue the works thereof, hee doth more good for vs then we know: and therefore we are to trust in that high power which is able and willing to do exceeding abundantly aboue all that wee aske or thinke. Thirdly, his Godhead is signified in the continuance of Manna, which was kept many hundreds of yeares for a memoriall to the posteritie, Exod. 16. 32. 33. And although cõmonly it corrupted & stanke, if it were kept but one night, Exod. 16. 20. yet the Lord made one * pot therof to remaine a gret nũber of generatiõs, to signifie the euerlasting nature & eternity of christ who

Receiuing.

Keeping of Manna.

The word נתן in the text commeth of a word that signifies to fixe or to fasten, and being doubled in it selfe, it notes a sure fastening: and besides, the word that is vsed, Heb. 9. 4. is called στάμνος quasi στάμνος of standing fast, to note the continuance of Manna, kept in this pot of Gold, which is also of a pure and most enduring substance among other mettals.

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is the first and the last: And this teacheth vs to make him our hope, that giues the heritage of incorruption to those things that are most subiect to perishing, and make corruptible creatures to obaine the possession of immortalitie.

The manhood of Christ is signified in the likenesse of Manna, which was small as the hoare frost in the earth, Exod. 16. 14. for Christ when hee walked on the earth, in the dayes of his flesh was small and of no reputation, Phil. 2.7. we are to trust in him, that was little in the earth, that we might be called great in the kingdom of heauen: and if we be now of small account & reckening among men, yet are we not to be discouraged with this estate, because Christ was also smal, and so entred into glorie.

The prophecie of Christ is represented in the colour of Manna, which was while as the * Bdelium, Numb. 11. 7. and Exod. 16.31. The brightnesse of this pearle sheweth vnto vs in a mysterie the wisedome of Christ, who is the light of the world: and in him must we beleeue, who is as a precious and heauenly chalke-stone that draweth out vnto vs the white lines of grace

* In the originall it is called בדלח of בדל that signifies to distinguish, or marke out, and of לח that signifies a table on which they were wont to write.

grace and wiſe counſels that will leade vs to the borders of the promiſed land that is ſo long looked for.

The Prieſthood of Chriſt is deſcribed vnto vs in like maner by Manna. As he was a prieſt he offered two ſacrifices: the firſt was his obedience, and his righteous life repreſented in the taſt of Manna, which was partly of honey, Exod. 16. 31. and partly of freſh oyle. Num. 11. 8. And this laſt gaue vnto the Iewes a memoriall of that ſacrifice & meat offering, which the prieſts offered, Leu. 2. 4. by all which we may gather that Chriſt and his righteouſneſſe is the ſweet wafer of comfort, the ſtrength of our life, and the vnleauened cake of ſaluation that feedes vs vnto euerlaſting life, if wee hunger after the ſame. The ſecond ſacrifice of Chriſt was his death, and paſſion, and the reproch that he ſuffered; Manna was loathed of the people, Numb. 11. 6. And Chriſt was reiected and abhorred among men. Eſa. 53. 3. Manna was ground in milles, beaten in morters, and baked in chaldrons Numb. 11. 8 And Chriſt was ground to powder with the heauie milſtone of his fathers wrath vppon the mil of the croſſe,

where that most grieuous agonie did grate his soule and bodie, and all to this end, that his merit might be as a most sweete beaten spice to strowe grace, fauour and life vpon vs : he was brayd and bruised in the morter of hell with the pestil of our sinnes, that we might be healed by his stripes : and he was throwne into the boyling chaldron of his fathers indignation, that our feete might not be dipped into the burning lake.

The kingdom of Christ is portrayed in the figure and forme of Manna which was round like the coriander seede, Exo. 16.14.31. Now the word that is vsed for *Coriander seede doth also signifie an armie or an host, becaus of the multitude of these round seeds that are together. And the kings power consisteth in his armies, and therefore when the king of glorie is described, hee is intituled, The Lord of hostes, because of the multitudes of his creatures, which in their seuerall kinds do fight and striue as in an armie to shew his glorie. And besides, the forme of Gods armie is circular, and round like a globe, Reu. 4. 4. 6. So that a memoriall thereof was seene in the round Manna, which came

*ᵗᵃ signifieth Coriander seed. Armie. And of this word Gad that signifieth an host, commeth our English word God, who is the Lord of hosts, the strong God, and the king of kings.

came downe like the hoſte of heauen to ſhew the multitude of Gods mercies, and his power therin, that we might acknowledge Chriſt Ieſus to bee the great king that is able to ſaue vs frō all our enemies.

The Lord maketh it to raine in the wilderneſſe, where no man is to fulfill the wild & waſt place. Iob. 38. 26. 27. If God haue ſuch ſtore of bleſſings, that he doth ſcatter them, where no man hath profite of them, it teacheth vs that the Lord, who can as eaſily diſtill vertue as raine water, will fill the heartes of thoſe that call vpon him with all good things, and therefore we are to truſt in him, who for his euerlaſting goodneſſe and faithfulneſſe is bleſſed for euer and euer. Amen.

Now the lord which commandeth the cloudes from aboue make one ſhower of his grace and bleſſing to fall vpon the ſeeds and leſſons of this firſt booke that they may bring forth in our hearts fruits worthy of amendment of life. *Amen.*

Hallelu-iah.

THE SECOND BOOKE

Of the Creatures *on the earth.*

CAP. I.

Adam his primer, or the primer of man.

What is the principall vertue of the first commandement?

To loue God.

How doth Man teach vs this commandement?

God created Man in his owne image, Gen.1.26.27. God so loued man, that he printed his own similitude vpō his heart, and so he delighted to be loued of man, that he would haue his picture to hang alwayes vpon his breast, that when man shall looke into his heart, and behold the

strange

ſtrange power of his owne thoughts, hee might then ſee the Lord in them, and by euerie one of them learne to acknowledge him, and loue him. It is the glorie of the ſecond perſon in the Trinitie, to carie in him the ingrauen forme of his fathers perſon: and what glorie ſhall it bee to vs to haue the brightneſſe of that ſimilitude to be ſealed vpon all our thoughts by the character of loue? *Heb.* 1.3.

What is the principall vertue of the ſecond commandement?

To worſhip God.

How doth Man teach vs this commandement?

Man for his matter was made of the duſt of the ground. Gen. 2.7. and therefore was called *Adam*, which is by interpretation, Earth, that as often as hee heard his owne name, he might remember to be humble and lowlie. For his forme, in his entrance into this world, hee cannot ſtand vpright, nor go for a long ſpace: ſo many houres as bee in that ſpace God would haue vs to number, and to beſtow in lying vpon the ground to worſhip his power. In the middle ſpace of his life hee goeth neuer a foote, but his knee bow-

If man had had ſo ſweete a generation as that little creature, which is bred in ſugar, he might haue had ſome ſhew of boaſting, but now he may ſprinkle the duſt of humility vpon his head. *Scaliger.*

eth, to teach vs that all our ſteps ſhould be in humility. The word in the holy tongue, which ſignifieth to bleſſe and worſhip, is deriued of another, which ſignifieth a *knee*, becauſe the badge of humility is the bowing of the *knee*, and God cannot bee worſhipped vnleſſe we bow our harts. In the end of his dayes he beginneth to bow down with crooked old age, God would haue his ſeruants to ſtoope 7. years together, & ſomtimes lõger, before they muſt put their heads within the Chryſtall gates of glorie, before they enter into the kingdome of God.

What is the principall vertue of the 3: commandement?

To know God.

How doth Man teach vs this commandement?

The principall reaſon why God gaue vnderſtanding to man, is that hee might learne his teſtimonies, Pſ. 119. 125. Brute creatures with that knowledge which God hath giuen them do prouide meate for themſelues, they die not for hunger, neither do they periſh for cold, now that ſurpluſſage of knowledge which God hath giuen to man, more then beaſtes, ought

Oũr that ſignifieth a man doth alſo ſignifie light becauſe it is the forme of of mã, who ſhould therefore ſeeke the ſame.

ought to be bestowed vpon him, and his word and his workes: seeing also that God hath giuen an vnwearable power of meditating vnto the minde, so that while man is waking he must of necessitie whether hee will or no, thinke and muse vpon some thing; and seeing further he hath giuen fiue senses, to be fiue sesquues to point out vnto vs the wonderfull workes of God: and lastly, a memorie, as a note booke or register to record and preserue all that wee learne, it followes that we should vse our wits and vnderstandings to find out the truth and will of God.

VVhat is the principall vertue of the 4. Commaundement?

To praise God.

How doth Man teach vs to keepe this commandement?

God hath appointed a measure of strength to euery man according to which he may worke, and afterwards he ceaseth and is wearie. Ioh. 4.6. Seeing wee haue but a proportion of strength limited vnto vs, it followes that there must bee a time of rest, which seeing

כבוד signifieth { Glorie, Tongue: and

יד signifieth { Mouth, Ornament, because as the body is the to-

ple of Christ, so the roofe of our mouth should be as the beautifull gate or porch of the temple, that is mentioned Act. 3. 2. the Spirit of God should dwell like a Leuite therein, & there sit continually praising his goodnesse: for to this end hath he made our tongue and mouth, as these words import.

God hath defined, and tyed to the seuenth day wee are to obserue the same, and therein to praise the goodnesse and loue of our Lord that is reuealed in all his works.

What is the principall vertue of the 5. commandement?

To honour our brethren.

How doth Man teach vs this Commandement?

In the parts of mans body, more honestie is put vpon the members that are least comely, and most honour done to the basest. 1. Cor. 12. 23. This booke of equitie that is laide vp in the librarie of man his bodie, doth teach those which are the members of Christ Iesus, to honour the weakest vessels, to reuerence all men, and in this regard especially those, whose glorie is darkened in this world, seeing the other haue not so great neede.

What is the principall vertue of the 6. commandement?

To delight our brethren.

How doth Man teach vs this commandement?

In

In the members of mans bodie, if one ſuffer, all ſuffer: if one reioyce, all reioyce together. 1. *Cor.* 12. 26. Euerie bone in our body is as a pen that writeth the law of kindneſſe and compaſſion vpon the table of our ſpirits. And it teacheth vs, if we haue at any time beene glad either of any thing we poſſeſſe, or that is done for vs, if wee haue not communicated our ioye to ſome others, wee haue then ſinned: we muſt labour to make our brethren to enter into al our ſeueral ioyes; & we are to enter alſo into al the griefe of our brethren, and to beare a part with them, elſe wee are no true members of Chriſts Church, neither haue we learned the leſſon that is written in our owne boſomes.

A ſimilitude taken out of the Bible, and applied in the ſame ſence, is a neceſſarie argument to proue any queſtion: And beſides any fit ſimilitude, is a neceſſarie and ſtrong reaſon though not to proue a point in controuerſie; yet to proue that we ſhould mark, and remember the things that are confeſſed and graunted: The reaſon is this, wee take the name of God in vaine, if we take not hold of euery occaſion that might leade vs to confeſſe GOD; and to acknowledge his name.

What is the principal vertue of the ſeuenth Commaundement?

To auoid vncleanneſſe.

How dooth Man teach vs to keepe this Commaundement?

Thoſe

They be farre vnlike the creatures, that frō the same parts doe giue muske and Ciuet. *Scaliger. exercit.* 196.

Those parts in the body of man which are the chiefest and the neerest both subiects and obiects of lust & concupiscence, are like vnto the gate of the temple which was called *Shallecheth*. 1. *Chron.* 26.16. out of which all the dust and filth was cast out of the temple, and ran away by sinkes and chanels. God hath placed them in our bodies like Snakes, creeping out of the bottome of a dunghill, and abased them in our eyes, that we might make a base account and estimation of the desires therof.

So the word נתן is vsed. *Ezech.* 16.36. There be besides a number of words both in the Greeke and in the Hebrew, and Chaldean ioyned together, signifying the subiect of lust. Which are sufficient to make iust Alphabets being set in order, whose significations being compared together, would make so many strong charmes to loose all the bonds of lust, and to destroy all the inchantments of concupiscence: but because they are not for euerie prophane eye to see them, I referre them to the meditation of those that will seeke them out of those words, and then impart them to their friends.

The word which signifieth this subiect of lust, doth signifie three things besides: first, a foretelling, or prediction, because this sinne is foretold by a manifest note in the flesh. If the marke of Antichrist, were a visible mark vpon the hands of men, they should bee more culpable that receiued the same; but in this sinther is a sensible marke by the swelling of the vaine, and therefore

fore may be auoided the better. Secondly it signifies a Serpent, because it stings and bites like a Cockatrice at the end, although it please and flatter at the first. Thirdly, it signifieth brasse, because it ought to be as hard and vnmoueable, as brasse without any motion of stirring lust.

What is the principall vertue of the eight Commaundement?

To profit our brethren.

How dooth Man teach vs to keepe this Commaundement.

The members of the body doe all profit one another in their needes. 1. *Cor.* 12. 21. and *Eccle.* 12. 6. The Apostle there teacheth vs, that wee haue a copie, and an example of mutuall societie described vnto vs in our owne estate and person. Euerie one must bee as an eye to foresee, and prouide for their brethren; an eare to hearken to their desires, a hand to worke for them, and a foote to runne for them.

What is the principall vertue of the ninth Commaundement.

To speake for our brethren.

How dooth Man teach vs to keepe this Commandement?

The

The first word that any child naturally and ordinarily would speake, is *Ab-ba*, and *Am-ma*. *Esa*. 8. 4. And those bee wordes of loue, signifying, father and mother. The Lord that framed our tongues and voyces, from one letter to another, till wee come to a perfect speech, would heerein teach vs, that the first fruites of our speech and talke, should bee consecrated with loue and words of affection. And in like manner, the last letter that any child ordinarily doth speake is (*R*) * and that is the Radicall letter of all words of strife and wrath, almost in all languages: God hath ingrauen this lesson in our nature, *Be slow to wrath*, and words of anger are to bee kept out of our mouthes, as long as possibly we can.

* אחר. דוע חרר *ἀρα ὀργὴ tra, horror, furor, mars.* Wrath, warre, iarre, strife, &c.

What is the principall vertue of the tenth Commaundement?

To deuise and desire good for our brethren.

How dooth Man teach vs to keepe this Commaundement?

The desire of man cannot bee satisfied with any earthly thing. *Eccles*. 1. 8. but it desires still more things in number, and otherwise for manner, and therefore the particles

particles in the Hebrew, which doe signifie * *And*, and *Or*, doe come of the word, which signifieth to desire, because the desire of man would haue this, and that, and that, and an other, and is not satisfied; and doth also tyre it selfe not knowing whether to haue this, or that, or that, or the other, and therefore the vanitie and vexation that proceeds from vnsatisfied desires, should teach vs to auoid them.

* ו, & וא are deriued of נוא signifieth to desire.

What is the principall vertue of the Gospell?

To beleeue.

How doth Man teach vs to beleeue?

Whereas all other creatures looke downeward, man lifteth vp his head, and hath his face and eyes directed toward heauen, and is thereupon denominated, a man in the * Greeke tongue. Now this state and forme of the body noteth faith. *Psal.* 123. 1. 2. and teacheth vs, that our strength and hope should be aboue, that faith should dwell vppon our eylids, and that wee should hold vp our heads in waiting for euerie good thing from him that dwels on high, and hath the heauens to be his throne.

* ἀνθρωπος

Hallelu-iah.

CAP.

Cap. II.

The Childes primer.

What is the principall vertue of the first Commaundement?

To loue God.

How doth Child-hood teach vs to keepe this Commaundement?

The loue of God appeareth both to children and by children. Before they are borne when they are yet vnperfect, his eyes be vppon them, and when they are without forme he loueth them, sanctifieth them, and giues them his * holy spirit. *Psal.* 139.16. *Iere.* 1.5. *Luk.* 1.41.

* Some particular graces of his spirit.

After they bee borne, the first cradle that they rest in is the lap of GOD, and his louing armes doe stay them from the wombe. It is hee that hireth their nurses, and prouideth for them. *Psal.* 71.6.

And after this life there is no difference betwixt young and old, the infant dieth as if it were an hundred yeares old, there is no child of yeares in the kingdome of GOD. *Esa.* 65.20. In this world children rise vp before the hoare head, and the yong

young men hide themſelues at the preſence of the auncient. *Iob.* 29. 8. But after this life the loue of GOD appeareth to children, who hath giuen them the ſame priuiledges that the auncients haue: The auncients of heauen ſhall riſe vp before the infant and babe, as well as the children ſhall honour them. And the boſomes of Patriarkes ſhall bee the ſeates of Children, and no difference of young or old.

By them the parent hath exceeding great ioy, that ſwalloweth vp a number of ſorrowes. *Ioh.* 16. 21.

By them others are comforted and cheered, and the whole Citie reioyceth, when boyes and girles doe play in the ſtreetes. *Zech.* 8. 5.

And ſeeing the loue of God is manifeſted ſo liberally to children, and to others by children it appeareth that hee is the God of loue, to whome children and other for children, doe owe hartfuls of loue and handfuls of the tokens and fruits thereof.

What is the principal vertue of the ſecond Commaundement?

To

To worship God.

How dooth Child-hood teach vs to keepe this Commaundement?

Among those sacrifices wherwith God was worshipped, hee required their first fruits, eares of Corne dried by the fire, and Wheate beaten out of the greene eares. *Leuit.* 2. 14. to signifie that God should bee serued with the first fruits of our age. Our tender yeares like the greene eares of Wheate, must bee offered and consecrated to the Lord and to his worship: and these eares of Corne did not stay till they were ripened on the ground, and dried with the weather, but the fire dried them, to teach vs that wee are not to waite and stay till age giue our children discretion, and till age bereaue them of their vanitie, (as some say) but age is to bee preuented and helped. The Lord requireth infancie and child-hood to be offered vnto him, as the Primerose in the spring of our age, and as the tender first fruites of our life.

What is the principall vertue of the third Commaundement?

To know God.

How dooth Child-hood teach vs to keepe this Commandement?

Foolish-

Fooliſhneſſe is bound in the heart of a child, but the rod of correction will driue it away. *Prou.* 22.15. Ignorance bindeth the hearts of children with the cordes of deſtruction; errour and folly be the knots of Sathan, wherewith hee ties children to the ſtake to be burnt in hell. But ſeeing inſtruction is offered as a meane of their deliuerance, they bee guiltie of murdering their children, that will not teach and correct them, they had better to ſee the braines of their infants daſhed out againſt the ſtones, then to ſuffer the ignorance of God to abide in their heads; and therefore that they may loſe the bands of death and the workes of the diuell, they muſt bring their ſonnes in their armes, and their daughters vppon their ſhoulders to the houſe of GOD, that they may learne to know him. *Eſa.* 49.22.

What is the principall vertue of the fourth Commaundement?

To praiſe God.

Howe are Children taught to keepe this Commaundement?

The Lord heareth the voice of children. *Gene.* 21.17. and by the mouth of

babes, and ſucklings hath God made his praiſe perfect. *Mat.* 21. 16. though they haue not that meaſure of wiſedome and zeale, to praie as thoſe which haue their ſenſes exerciſed, to diſcerne betwixt good and euill, yet the Lord accounts their voyces as inſtruments of his praiſe, and becauſe the child is a part of the parent, yea and a part of the congregation, the praiers of the parents are imperfect, and there is a want in the congregation if the children make not vppe the Quiere. By them GOD makes his praiſe perfect, and this ſhould ſerue as an argument to incourage them to ſeeke his glorie.

What is the principall vertue of the fifth Commaundement?

To honour our brethren.

How dooth Child-hood teach vs to keepe this Commandement?

The honour of fathers and elders conſiſteth in children: without children they ſhould looſe the ſignes and tokens of their dignitie. *Dan.* 1. 4. 5. And ſeeing God by children hath giuen honour vnto men, and made the childe as a ſweete

Bruch

Bruch of glorie vnto the aged, in the beholding heereof they are taught to bee thankfull to God for his honour to them, and to testifie the same in following his example, by giuing tokens of honour to their brethren.

What is the principall vertue of the sixth Commaundement?

To delight our brethren.

How dooth Child-hood teach vs to keepe this Commaundement?

Children are afraid of bloud and death, and the workes of griefe. *Iudg.* 8. 20. They doe also quickly forget their wrath and their quarrels, and doe delight in them, with whome they were angrie, and therfore the Apostle bids vs to bee children, as concerning maliciousnesse. 1. *Corinth.* 14. 20. Hee would haue vs to followe their example, in laying aside wrath and reuenge.

What is the principal vertue of the seuenth Commaundement?

To auoid vncleannesse.

How dooth Child-hood teach vs to keepe this Commaundement?

Children and infants were circumcised,

when they were eight daies old. *Gene.* 17. 12. and they must of neceſſitie feele great paine, when the foreskin of their fleſhe was cut off from the ſubiect of luſt, to ſignifie vnto vs, that it was better for vs to be flayed, and to haue our skinne quite ſtript off, then to haue it as a skin-bottell hanging in the ſmoake of filthie deſires, and blowne full of vncleane motions, with the breath of Sathan.

And this was done to children in their infancie, to teach vs that the ſparkles of luſt are to be quenched betimes; vncleane deſires are to be nipped in the head at the firſt, like the infants, whoſe braines are daſhed againſt the ſtones.

Circumciſion was a ſigne of Gods couenant vnto them, to teach vs that the ſubduing of our fleſh is a fruit of the ſpirit, and a marke vnto vs that we are entred into a couenant of loue with God, when we refuſe theſe idle and vaine loues.

What is the principall vertue of the eight Commaundement?

To profit our brethren.

How dooth Child-hood teach vs to keepe this Commaundement?

Children come naked into this world

Iob.

Iob. 1. 21. God ſends them like pilgrimes into this world, without any purſe by their ſide or money in their girdles, and without chaunge of garments on their backe, and yet God prouideth for them, to teach vs that we ſhould be content with a few things, and to make vs acknowledge his prouiſion for vs, that ſo reſting on him, we might not ſeeke our liuing by couetouſneſſe, and therein hinder the profit and proſperitie of our brethren.

What is the principall vertue of the ninth Commaundement?

To ſpeake for our brethren.

How dooth Child-hood teach vs to keepe this Commaundement?

It is a long time before children ſpeake, and the reaſon is, God will not ſuffer them to ſpeake before they haue vnderſtanding and wit to ſpeake, for how manie fooliſh things would an infant vtter, if hee could deliuer his mind ſo ſoone as hee fals into the light of this world?

And hence it is that thoſe which are borne deafe are alſo borne dumbe, for being deafe, they cannot heare inſtruction nor learne wiſedome, and therefore GOD hath made them dumbe alſo in *Mark.* 7. 32

his mercie & wisedome, least they should speake foolish and idle wordes, and so increase their condemnation in not knowing how to giue an account for them.

Hereupon we are taught to speake aduisedly, and to ponder our words in the balance of wisedome before wee deliuer them; and to stay before we speake, considering how long God makes the children to stay before they speake.

And seeing also that teeth are bred with such paine vnto children, it teacheth vs with great feare and heede to looke vnto our words, that they bee not as swordes and kniues to cut our brethren, least the Lord giue vs a paine also like a knife stickt at the rootes of our teeth.

Prou. 30.14.

What is the principall vertue of the tenth Commaundement?

To deuise and desire good for our brethren.

How dooth Child-hood teach vs to keepe this Commaundement?

נעורת
נערות
} *Child-hood*
} *Towe.*

The word that signifieth child-hood, doth also signifie tow. *Esa.* 1.31. orrather the sheds that fall from tow & flax, noting the vanitie of a childes mind, and the foolishnes

lishnes of their desires: their thoughts are like sheddes of flax or threedes of towe, weake, vaine, and trifling, to make all those that remember the patience of God in suffering that vanitie of their heart, to set their minds afterwardes vppon more graue and serious matters, to auoid foolish desires, and not like children to couet euerie thing they see, and to set their minds vppon those things, which it is not lawfull to haue.

What is the principall vertue of the Gospell?

To beleeue.

How doth Child-hood teach vs to keepe this Commaundement?

The same word in the Greeke tongue, which signifieth a child, doth also signifie a foole, and in the speech of Eber, a wicked and an euill person to teach vs, that a child or a babe cannot properly bee called an innocent, they be conceiued in sin, and the first sheete or blanket wherewith they are couered, is wouen of sinne, shame, bloud and filthines. *Ezech.* 16. 4. 6. Their first swadling bands wherin they are wrapt, are the cordes of vanitie, and the snares of destruction, and therefore there

νήπιος { *foole*
α { *child.*
עול { *child*
{ *wicked*

is no hope to bee placed in our righteouſneſſe, wee are tranſgreſſours from the wombe, and the knowledge heereof, ſhould driue vs to Chriſt and his righteouſneſſe, who dooth not forbid little children to come vnto him.

Halletu-iah.

Cap. III.

The yong-man and maides Primer.

What is the principall vertue of the firſt commandement?

To loue God.

How dooth Youth teach vs to keepe this Commaundement?

Youth is the age that moſt delighteth in loue, the ſtrongeſt loue is betwixt yong men and maides. *Eſa.* 62. 5. and as it is the moſt louing age, ſo is it the moſt louely, pleaſant, and beautifull. *Ezech.* 23. 12.

Seeing they haue the ſtrongeſt hearts, and moſt able to loue feruently, God lookes for ſpeciall loue from them.

Seeing the Lord hath created them in ſuch beautie and pleaſantneſſe, it followes that

that he is the God of glorie and loue, and the faireſt children of men are but broken images, ſullied pictures, and meane models of his beautie, he is white & ruddy the chiefeſt of tē thouſand; he is white and bright in glorie, for he made the light of all countenances; he is ruddy, ſtained in bloud, which hee gaue vs like oyle of comfort, with which hee hath written his loue in red letters: his cheekes are like two leaues of white paper ſweetly diſtinguiſhed with red lines and pure vermilion of heauenly grace and affection, and his face is written all ouer with one letter of ſiluer, and another of gold: the white gliſtering letter of ſiluer cōtaineth parables of his innocēcy, righteouſnes, & glorious beautie; the ruddy letter of ſhining gold noteth the myſteries of his ſtrong loue ſealed with his blood, and therefore hee ought to haue as much loue as any ten thouſand together euer had, or as ten thouſand heartes ſtuft into one another would hold. *Cant. 5. 10.*

Sithence therefore we haue ſuch a remembrance of Gods beautie and loue in the perſons of young men and maides, & ſeing alſo this age hath had ſo many fond

and

and vaine loues, we are taught whensoeuer we see the beautie of faire virgins, or consider the loue of pleasant young men, to lift vp our hearts vnto Christ, and to make his face the book of our ioy and delight, whence we are to studie, and to meditate of eternall loue and immortall glorie.

What is the principall vertue of the 2. commandement?

To worship God.

How doth youth teach vs this Commandement?

Youth is strong, and they haue able bodies to fast and pray, to kneele & prostrate themselues, to weare sackcloth, and to sit in dust and ashes, and therefore it is good to beare this yoke in youth, Lam. 3.27.

It is the blessing of a countrie, and the glorie of a town, when the Lord maketh their yong men to be Nazarites, 2. 11. when they vow themselues to Gods worship in humble deuotion, forsaking the pleasures of sinne, and beating down their bodies, that they may wait vppon the Lord.

When God required of Abraham, an heifer

heifer of three yeares old, a ſhee goate of three yeares olde, and a ramme of three yeares old. Gen. 15. 9. hee would haue vs to know that he would haue young men and maides in their youth to diuide themſelues, as thoſe beaſts were, that is to humble themſelues vnder the mighty hand of God, and ſo to enter into his couenant, as Abraham then did.

VVhat is the principall vertue of the 3. commandement?

To know God.

How doth youth teach vs to keep this commandement?

The word which is vſed to ſignifie youth, Eccl. 11. 10. doth alſo ſignifie darkneſſe or blackneſſe, to note vnto vs that youth is the darke age, the eyes of their vnderſtanding are not perfectly opened, and therefore ſeeing their name ſhewes them their eſtate, and the daunger of their age, it may driue them to reforme the frailties and errours of their youth by ſeeking to know God, to driue away the ſhadowes of follie & indiſcretion, by ſeeing light in his light, and ſo to redreſſe their wayes by taking heede thereto according to his word.

שחרות of חשר to be dark and blacke.

What

What is the principall vertue of the 4. commandement?

To praiſe God.

How doth Youth teach vs this commandement?

Ieremie noteth it as a calamitie of his people and numbreth it among his lamentations, that the yong men ſhal ceaſe from their ſongs, Lam. 5.14. Where wee ſee, it is the nature & the pleaſure of that age to ſeek new tunes and to deuiſe pleaſant ſongs: and therefore ſeeing it is the ſinging age, it is ſpecially bound to ſing ſomething for the Lord and his praiſe, to tune their voyces with heauenly layes, and to vſe the ſtrength of their voyce, and to ſtraine the ſame in ſinging high lauds vnto their creator.

What is the principall vertue of the 5. commandement?

To honour our brethren.

How doth youth teach vs this commaundement?

Youth hath ſpecially aboue other ages ſinned in honouring themſelues with coſtly ornamentes: young men made fine apparell and change of rayments to be the victors meede in their games and con-

contentions, Iudg. 14.12.13. And as for young maides, it is impossible that they should forget their ornaments and their attire, Ier. 2.32. And therefore in this respect they are principally charged to honour others likewise, and to be an ornament vnto their brethren, and to seeke their credite and good name, which is better then a shining vesture or a change of raiment of diuers colours.

VVhat is the principall vertue of the 6. commandement?

To delight our brethren.

How doth youth teach vs this Commandement?

Strife, and warre, and fighting is called but a play amongst young men, 2.Sam.2.14.,&c. To cast firebrands, and arrowes, and mortal things is but sport vnto them. Youth is the angrie and cholerike age, & therefore they are named of their *heat & *feruour. And when God gaue them this name, he gaue them therein a checke of their nature, their owne name is a rebuke vnto it selfe, whereby they bee admonished to remember themselues, and to resist their owne nature by taking griefe and anger out of their hearts. Eccl. 11.10.

* ἠΐθεος of αἴθω to be hote.

* αἰζηὸς of ζέω to be feruent.

What

What is the principall vertue of the commandement? 7.

To auoid vncleannesse.

How doth youth teach vs this commandement?

The name of a virgin is deriued from the *house, from *hiding, from a *shadow, from a lockt *treasure, and from the *apple of the eye, and this in the language both of Iew and Gentile, of Greeke and Barbarian, to teach vs that there was neuer a virgin in any place or countrey, but she got the name of this vertue by refraining euill companie, and keeping her feete from licentious paths, and idle gaddings abroad. The path to virginitie and chastitie is to keepe the house, to hide themselues from eyes of lustfull prouocation, to sit vnder the shadow of their owne vine, to lock vp themselues as a precious treasure into the chamber of their prayer and meditation, to keepe the faire and sweete blossome of true shamefastnesse, as the apple of their eyes with a vaile or lid from all beames or motes of vncleannesse.

The first maide that euer wee reade to haue bin defiled by a young man was through

* * * * *

בית of בתולה an house.

עלמה of a word that signifies to hide.

In the Chaldee טלייתא of טלל to shadow Marke 5.41.

παρθενος of παραθεῖναι to lay vp.

κορὴ a { Virgin. Apple of eye.

And yet too much restraint is to be taken heed of for as a curre by tying waxeth fiercer, Phil. Syd. and as new wine breaketh weak vessels so too much seuerity ouerthroweth and spilleth quite a tender mind. Matt. 9.17.

through walking abroad to ſee and to be ſeene, whererin ſhee deſpiſed theſe meanes of her ſafetie Geneſ. chap. 34. 1. &c.

What is the principall vertue of the eight Commandement?

To profite our brethren.

How doth Youth teach vs this commandement?

Young men are ſtrong, and therefore ſeruiceable: hee that is called a young man by the Euangeliſt in the originall text, Matth. 12.18. is called of the prophet a ſeruant, Eſa. 42. 1. and therefore the Angel, which came as a ſeruāt of God & as a miniſtering ſpirit vnto his children tooke vppon him the forme of a young man. Mark. chap. 16. 5. Young men are * choſen out vnto the worke, and their ſtrength is their beautie, Prouerb. 20.29. They be taught therefore while they bee young and ſtrong, not to differ from ſeruants, but to lend their ſtrength to the helpe and profite of their brethren, to ſerue one another by courſe, and to miniſter

Young men are called בחורים, that is choſe and picked out. As Chriſt girdeth him ſelfe, & ſerueth his frendes luk. 12. 37. ſo hee that is the greateſt

among the angelles ſhall ſerue the pooreſt ſeruant that ſerueth god, & by the ſame reaſon it muſt needes follow that the bleſſed virgin ſhall gyrd her ſ lfe & come forth & be as a handmaid to the pooreſt & leaſt maide that waiteth on the lord. & therefore are we to ſerue one another. Luk. 22.26.27.

niſter with their owne hands to the comfort of them that need the ſame.

What is the principall vertue of the ninth commandement?

To ſpeake for our brethren.

How doth youth teach vs this commaundement?

The delight of youth is to bee merie & chearefull, and to ſtirre vp others to reioyce with them, and therefore it is one of Gods curſes when the yong men are cut off from the ſtreetes, Ier. 9. 21. Seeing therefore that God hath rooted gladnes in their heartes, and printed cheerefulnes with a deepe ſtampe in their countenances it is their dutie to witneſſe the ſame vnto their brethren; their faces muſt bee the throne of gladneſſe, their mouth the hart of ioy, and their tongue like a Iewes trumpe alwaies ſounding liuely cõfort to the companie that they enter into, and making them glad of ſomething before they depart.

What is the principall vertue of the tenth commandement?

To deuiſe and deſire good for our brethren.

How doth youth teach vs to keep this com-

man-

mandement?

The word that ſignifieth a * young louer doth alſo ſignifie one that is mad, becauſe of the enraged deſires that poſſeſſe them: young age is the mad age. Their feruent deſire is like a mad Nymph that wildly runneth vp and downe the forlorne wilderneſſe of their mind, which is like a deſert and waſtfull forreſt full of fierce motions like wild beaſts to inhabit the ſame: therefore wee are to flye the luſtes of youth. 2. Timoth. 2. 22. * ερωτες.

Soberneſſe ſhould ſtand like a watch-tower in our heartes, and from the ſtrong turrets thereof, we are to fight and warre with the thoughts, which like an ambuſh ly in our owne boſomes waiting for our deſtruction.

What is the principall vertue of the Goſpell?

To beleeue.

How doth youth teach vs this commaundement?

Youth though it be ſtrong, yet God hath appointed it certaine bounds which it cannot paſſe, euen the young men are wearie and faint, euen they doe ſtumble and fall, but they that waite on the

Lord shall haue their strength renewed, and shall lift vp their wings like the Eagle Esa. 40. 30. 31. The Lord maketh the strong to confesse their weaknes; whensoeuer the young man doth find himselfe to be wearie of any labour, whether it be of body, or of mind, the Lord would then haue him to denie himselfe, to acknowledge that he is not able to do the works of God, and of saluation, hee is then to runne to Christ and his strength: God could haue made vs to haue worked continually night and day without wearines, or resting our selues like the starres that labour incessantly in their courses, and are not tyred; but the Lord hath therefore made our strength to fayle, that euerie time of our wearinesse we might bee driuen to him, and to his strength, and there to say our Creede ouer with a true heart confessing our weaknesse, and magnifying his might that hath saued vs.

Halleluiah.

CAP.

Cap. IIII.

The old Man his Primer.

What is the principall vertue of the first commandement?

To loue God.

How doth Old-age teach vs to keepe this commandement?

Old-age is the time that depriues vs of pleasures both in seeing, Eccles. 12.1.2. and hearing, vers. 4. and vers. 3. & 2. Sam. 19.35. The Lord takes away earthly delightes, that wee might seeke heauenly pleasures in him. The Lord darkeneth the sunne, and maketh old men that they can not see the Moone walking in her brightnesse, that they might seek a light of cõfort to shine round about them from heauen: hee taketh away the taste of perishing foode, that they might tast how gracious hee is, and feede vppon his loue; hee abaseth the daughters of singing, which are their eares, that all their delight might bee on that newe song of loue, which none can learne,

but thoſe that are bought from the earth, and deliuered from the loue of the pleaſures that are therein Reuel. 14 3.

VVhat is the principall vertue of the 2. commandement?

To worſhip God.

How doth olde age teach vs this Commandement?

Old men are affraid of the high thing, and feare is in the way, Eccleſ. 12. 5. The hand of God preſſeth them downe, and bids them fall lowe in his worſhip: feare muſt be in their way, and all their pathes ſhold be ſtrowed with reuerence, and humilitie, and euerie ſtep they tread ſhould be in lowlineſſe of mind.

Old men muſt be affraid, if they haue ſtayed any time with their heads vp without ſtooping to the Lord in the continuall worſhip of his name.

What is the principall vertue of the third commandement?

To know God.

How doth Old-age teach vs this commaundement?

They riſe vp at the voyce of the bird: Eccleſ. 12.4. The Lord commeth vnto them euerie morning at the crowing of

of the cocke, and wakeneth them, and lighteth them the candle of meditation, and doth therefore holde their eyes open that they might looke to him, that they might ſtudie night and day in the law of the Lord, and repeate their leſſons when others ſleepe; they muſt apply their ſtudie becauſe they are moſt likely to be heard and examined within a ſhort ſpace how they haue profited in the knowledge of God: the cocks crowing vnto old men is the ſchollers bell that cals them to thinke of the things that are in Gods booke euery morning.

What is the principall vertue of the 4. commandement?

To praiſe God.

How doth Old-age teach vs to keepe this commandement?

The Lord bids olde men to reſt from their labor, and maks them fit to downe and ceaſe perforce, for he pluckes their hands from their worke, Eccleſ. 12. 3. that they might keepe a Sabbath and a day of reſt vnto the Lord. All the dayes of old age ſhould be ſabbath dayes conſecrated vnto the praiſe of our creator. As after ſix dayes worke we reſt; ſo after ſixtie yeares

the yeares of rest and praise are imposed vppon men by the Lord. When the kepers of the house, which are the hands, be too weake for the workes of our calling, then are they continually to bee lifted vp toward the heauenly temple where praise and glorie doe remaine before the Lord.

What is the principall vertue of the 5. *commandement?*

To honour our brethren.

How doth Old-age teach vs this commaundement?

Olde men haue receiued speciall honour from the ordinance of God, Leuit. 19.32. And therefore they bee specially bound to preserue the credite and good name of their brethren, & to salue euery disgrace and blot that staineth the honor of their neighbours by all meanes that they can.

What is the principall vertue of the 6. *commandement?*

To delight our brethren.

How doth olde age teach vs this Commandement?

The trembling hands of olde age are so weake, that they cannot strike, Eccle.

12. 3. God woulde haue the workes of ſtrife, and the fiſt of wickednesſe to ceaſe from them.

In old age the grinders ceaſe, Eccl. 12. 3. Olde men can neither eate nor digeſt ſtrong meate, but milke and pulſe is to nouriſh them. So that old age is like that innocent time of the world before the floud, when no fleſh was eaten, nor any creature killed to bee deuoured of man, and in this their ſtate olde men are taught to put on a meeke mind, and not to bee waiward, as commonly they are, to be ſo far from grieuing men, that they ſhould be grieued in the paine of beaſts.

What is the principal vertue of the 7. cõmãd?

To auoid vncleannes.

How doth Old age teach vs to keepe this commandement?

In old age cõcupiſcence is driuen away Eccl. 12. 5. The Lord hath quenched the rage of burning luſt in them, ſo that is an vnnaturall thing in them to nouriſh inordinate deſires, and they be monſters of nature that in their age delight in the works of vncleannes, & make an vnclean bed in their minds to lodge ſuch motions therein as the Lord would baniſh & driue

out, for this cauſe they are to ioyne with the Lord in expelling theſe Cananites from the Lords heritage.

What is the principall vertue of the 8. commandement?

To profite our brethren.

How doth Old age teach vs to keepe this commandement?

The graſhopper is a burthen to olde-age, Eccle. 12.5. Old men are ſo weake that they are ſcarce able to cary themſelues, and therefore euerie light thing is heauie vnto them, herein the Lord would remember them, that they muſt cary nothing out of this world. 1. Tim. 6.7. and would therfore haue them to lay aſide couetouſneſſe, to caſt off the loades of thick clay, Hab. 2.6. and to disburden themſelues of their heaps of duſt into the emptie laps of the poore that are in want and need.

What is the principall vertue of the ninth commandement?

To ſpeake for our brethren.

How doth Old-age teach vs this Commandement?

Old men can ſcarſe open the doors of their lips. Eccleſ. 12.4. Their words come

ſlowly

slowly forth. The Lord would not haue them to speake rashly or idely, but first to ponder their words, to season them with wisedome, and to steepe them in loue, to open their doores prudently, to keepe the lawe of grace and comfort vnder their tongue, and to dispence the same to the ioy of their brethren.

What is the principall vertue of the tenth Commaundement?

To deuise and desire good for our brethren.

How doth Old-age teach vs to keepe this Commaundement?

In Old-age the Almond tree flourisheth. *Eccle.* 12.5. When all the other members of old men doe decaie and wither, the head flourisheth with white blossoms of siluer lockes, which teach them that though their strength perishe, yet their mind ought to bee fresh and bring foorth fruites of pure desires. Oldmen cease from workes and deedes, and therfore so much the more ought to thinke that which is good and righteous, and to keepe a cleane and pure mind brighter and clearer then their white hayres, which are the glorie of their head.

What

What is the principall vertue of the Gospel?

To beleeue.

How doth Old-age teach vs to beleeue?

The hands of old men are weake, and their knees feeble, and their strength is departed from them. *Eccle.* 12. 3. The Lord would haue them to knowe, it is not their owne weake hand, that saues them nor their own feete that can climbe vp aboue the starres. In the feeling of their weakneſſe, he would haue them to denie themselues and their owne strength, to make faith the staffe of their age, to walke with the same euerie day, and to leane vpon it.

Halleluiah.

CAP. V.

The primer of the * Haires.

What is the principall vertue of the first Commaundement?

To loue God.

How doe our Haires teach vs to keepe this Commaundement?

When the Nazarite had accomplished his

* If the haires (which are the least part or rather no part of the body, because they haue no feeling, and because they growe after death) do teach

his vow, hee ſhaued his head, and put the haire in the fire, vnder his peace offering for a ſacrifice to the Lord. *Numb.* 6.18. The Lord ſo loueth his children, that hee eſteemeth the leaſt haire of their head as a precious gift, hee loueth euerie indifferent thing that belongs vnto them, hee dooth receiue a pinne more graciouſly from his ſeruants, then all the goods, yea and the liues of worldly men. 1. *Corinth.* 13.3.

vs the true and perfect knowledge of the Commaundements, howe much more may euerie other part do it?

The Lord had rather ſee an hundred generations vndone and deſtroyed, then that one haire ſhou'd periſhe from the beloued heads of his ſeruaunts. And ſeeing the Lord dooth loue vs ſo dearely, it is great reaſon wee ſhould loue him againe, and ſhew our loue euen in little things, ſeeing there is nothing ſo ſmall, that hee will not accept at our handes: and therefore the chiefeſt Chriſtians may not forget nor neglect the ſmalleſt and leaſt duties, thinking to ſhew their loue in doing and ſuffering the greateſt things for him.

What is the principal vertue of the ſecond Commaundement?

To worſhip God.

How

How dooth our Hayre teach vs to keepe this Commaundement?

The diſeaſe of the Leproſie was diſcerned either by a white haire in the ſore, or elſe by a ſmall yellow haire therein. *Leuit.* 13. 3. 30. When men are not humbled in their ſinnes, but haue glorious thoughtes like theſe ſhining haires, ſticking in the middeſt of their ſoares, it is a feareful ſigne of Gods wrath vppon them, that they are vncleane, & ſhall not ſtand in the aſſembly of his ſeruants. Hereupon we are taught to bee vile in our owne eyes, to plucke euerie proud thought out of our heads, like the white and yellow haires: and as the ſinful woman wiped Chriſts feete with the haire of her head; ſo are wee to make the haires of our head, one of humilitie, and another of meekneſſe, to plot them together, and ſo to make a Mat thereof to bee a footſtoole for Chriſt, whereon hee may ſtand while wee fall downe and worſhip him.

What is the principall vertue of the third Commaundement?

To know God.

How doth our Haire teach vs to keepe this Commaundement?

When

When Christ describeth the beautie of his Church, hee saith, her head is as Skarlet, and the bush of her head like purple. *Cant.* 7.5. By skarlet and purple, are ment deepe meditations, as the original words in their * signification do teach vs. We see that studie and contemplation is like a Diademe of beautie vpon the heads of Gods Children, and makes them gracious in the eyes of God. The knowledge of God is like Aarons glorious Miter, that bringeth increase of grace vnto them, and makes them goodly creatures in the sight of heauen & earth, and when such sad thoughts are in their heads, the Lord reposeth himselfe in rest vnder that purple bush, and loues to stay there, as if he were * tyed with a seuerall knot to euerie haire of that head: And therefore these twise died colours must teach vs, to reade twise, and thrise ouer the verse or lesson that we cannot say: dayly repetitions are to bee vsed in order, and our thoughts are often to be dipped into the liuing fountaine, vntill they haue obtained this beautious colour.

Moreouer, if wee were drawne to the Church by the haire of the head, so that we might receiue increase of knowledge there-

* χαλκαίνειν To color Scarlet. To thinke deepely.
πορφυρεῖν To die Purple: To muse sadly.
δισσὼ *Dibaphum.* Twise died.

* The King is tyed in the rafters thereof

thereby we need not to be grieued therefore: If an hand were ſtretched out vnto vs that would take vs by an hairie locke, & then lift vs vp into diuine viſions wherein we might ſee & learne the wil of God, we ought to reioyce therein, ſeeing God hath ſo dealt with his deareſt children. *Eze.* 8. 3.

What is the principall vertue of the fourth Commaundement?

To praiſe God.

How doth our Haire teach vs to keepe this Commaundement?

To be without haire, is noted as a reproach from men. 2. *King.* 2. 23. and as a curſe from God. *Eſa.* 3. 24. And then ſeeing GOD hath giuen it vnto vs, as a crowne to honour our heads: by it are we taught to honor the Lord; and euery haire of our head required the ſame of vs: wee muſt honour him that hath honored vs, his praiſe ſhould grow vppon our heads, and his glorie like dew drops, ſhould hang vpon the haires thereof.

What is the principall vertue of the fifth Commaundement?

To honour our brethren.

How doeth our Haire teach vs to keepe this Commandement?

Although

Although it bee a ſhame for a man to haue long haire, 1. *Corinth.* 11. 14. and ſhame for a woman to ſhewe it, or lay it out. 1. *Corinth.* 11. 6. Yet when Abſolon had long haire, it was noted as a part of his beautie, and not any ſhame vnto him. 2. *Sam.* 14. 26. The Lord turneth thoſe things to our honour, which in nature are a ſhame vnto vs, and therein teacheth vs to interpret, and to turne euerie thing in our brethren to their honnour, although it might be turned to their ſhame: loue maketh the beſt of euerie thing, but eſpecially of thoſe things that touch the credite and good name of our brethren.

The Babilonian Monarch that ſo vainglorioufly exalted himſelfe, was diſhonoured and deformed in his haire, when GOD made them like Eagles feathers. *Dan.* 4. 30. Euerie haire of his bodie was a meane to puniſhe that pride of his, which made him to deſpiſe and neglect the dignitie and honour, that hee owed vnto others.

What is the principall vertue of the ſixth Commaundement?

To delight our brethren.

How

How doth our Haire teach vs to keepe this Commaundement?

When Esau was borne, he was red and rough as a garment, hairie as a Kid all ouer. *Gen.* 25. 25. and the word that is vsed for the * diuell, doth also signifie an hairie creature: God made that rough haire to grow vpon Esau, and to appeare vpon the diuel, as a note and marke of their rough, and cruell natures; but seeing other men come naked into this world, and smooth as Iaacob, God would haue vs to auoid all hatefull and rough conditions, to be gentle, peaceable and louing, and not as the rough beastes, that come into this world with haire on their backes, seeing GOD hath made this surly and rough nature to bee the marke of the diuell, and of those whome he hates eternally, as Esau.

* שעיר. *Esa.* 34. 14. & 13. 21. A diuell in the shape of a Satyr, fawne, or faerie, so expounded. *Rene.* 18. 2.

What is the principal vertue of the seuenth Commaundement?

To auoid vncleannesse.

How doth our Haire teach vs to keepe this Commaundement?

They that giue vp themselues to vile affections, shal haue shame cast vpon them, to bee made vile in the eyes of all people. This the Lord teacheth vs, when he saith, that

that he will ſhaue with a raſour the haire of the feete. *Eſa.*7.20. which place is diligently to be conſidered of vs, that it may driue vs to feare the wrath of God againſt this ſinne, which is ſharper then a raſour, and brings ſhame and confuſion vppon thoſe that delight therein. *Nah.*3.5.

What is the principall vertue of the eight Commaundement.

To profit our brethren.

How doth our Haire teach vs to keepe this Commaundement?

The Lord is the ſheepheard of his ſeruants, he keepeth their haires as a flocke of Goates, that are kept by the Goat-heard. *Cant.*4.1. If the Lord keepe vs and all our haires, and the leaſt things that we haue, it followeth that by his example wee ſhould take care for the profit of others, & make conſcience of deceiuing them, if it were but of a haire or a locke of wooll, though it bee but a pin matter, we muſt purpoſe in our hearts, and lift vp our hands with Abraham vnto the Lord, not to take ſo much as a threed, or a ſhoe-lachet of ought that belongeth to our brethren. *Gen.*14.22.23.

What is the principall vertue of the ninth Commaundement?

To speake for our brethren.

How doth our Haire teach vs to keepe this Commaundement?

The haire of Aarons beard was annoynted with Oyle, as well as his head. *Psal.* 133. It is there twise repeated, that we might not passe it ouer without learning something thereby. And this wee may note therein, that God would haue grace to be powred into the lips of his seruants, as well as into their heades. The oyntment of the holye Ghost runneth downe from the head to the mouth, from the thoughtes to the words, and makes them to minister a sweet odor of comfortable speech to one an other.

What is the principall vertue of the tenth Commaundement?

To deuise and desire good for our brethren.

How doth our Haire teach vs to keepe this Commaundement?

When the Isralites wold marry a beautifull woman among the captiues, shee must first shaue her head and pare her nayles. *Deut.* 21. 12. By shauing her head was signified the cutting away of all vaine thoughts, and vnlawfull desires: by paring

ring her nayles, was signified the reforming of the workes of the hands, to teach vs, that if we bee true Proselites and conuerts vnto the Lord, that wee must then labour to kill all the desires and motions vnto sinne, as well as the very working of them, and otherwise we are not fit spouses for our heauenly bridegroome, vnlesse we remoue sinne as well from our heads as from our hands.

When the Leaper was made cleane, he shaued his eye-browes. *Leuit.* 14. 9. to teach vs, that if we would be made cleane and pure from our sinnes, wee must then take away the lust of the eyes, and cut off vaine desires from our sight.

What is the principall vertue of the Gospell?

To beleeue.

How dooth our Hayre teach vs to keepe this Commaundement?

We cannot make one haire of our head to be either white or blacke. *Math.* 5. 36. If Christ Iesus had saued vs from all our sinnes saue one, if hee had sprinkled his bloud vpon our hands and feete, vppon eyes & eares, and tongue, and vpon euery

haire of our head ſaue one. If he had taken away the guilt both of actuall and originall ſinne from all parts of the ſoule and bodie, ſaue onely from one blacke haire of our head, we could not then haue made that one to be white, if all our righteouſneſſe ſhould hang vppon it, and that one black haire might haue kept vs out of heauen, for not one ſpot of ſin that euer muſt be there ſeene.

Neither are we able to make one haire blacke: we cannot bring one thought of true and ſad repentance into our heades, we cannot mourne in black for our ſinne, vnleſſe the Lord cloth vs with that robe of mortification, and therefore ſeeing our weakneſſe is ſuch, that we can neither do one good deed, nor ſtirre vp one thought of ſorrow for all our euill deedes, ſeeing wee haue no power ouer the leaſt part of our bodie, and much leſſe ouer our ſoules, it teacheth vs to denie our ſelues vtterly, and to haue no faith in our owne might, but to make Chriſt Ieſus our ſtrength, and to truſt perfectly in him.

Moreouer, all the haires of our head are numbred. *Luk.* 12.7. The Lord hath as many

many loue-thoughts towards vs, as wee haue haires, and there comes not ſo much paine vnto vs, as the plucking away of one haire dooth cauſe, but by his prouidence; and the remembrance of this loue and wiſedome, ſhould ſtrengthen our faith in all perils and dangers.

Chriſt Ieſus is a perfect redeemer, his head is as fine gold, his lockes curled and blacke as a Rauen. *Cant.* 5. 11. his golden haires doe ſignifie his perfect wiſedome and righteouſneſſe, whereof a ſhining veſture is made to couer our nakednesſe and the faults of our ſinfull life, and to make vs beautifull in the eyes of our God. His blacke and curled lockes, doe ſignifie the ſorrowes of his paſſion, when the ſhaddow of death was vppon his head, from the ſixth houre vnto the ninth, when all the helliſh ſnakes did ſticke like haires on his head, and ſtung him with our ſinnes, when the wrath of his father was like a hote criſping pinne, that wounded his thoughtes with woe, and did not onely make his haire to ſtare with horrour, but to curle alſo with extremitie of anguiſh: and ſeeing we haue ſo louing, ſo faithfull,

and ſo perfect a mediatour, wee are to come vnto him as vnto a glorious high Prieſt, that will waſh away all our ſinnes.

Hallelu-iah.

CAP. VI.

The primer of the Flies.

WHat is the principall vertue of the firſt commandement?

To loue God.

How doth the Bee teach vs to keepe this Commaundement?

God hath giuen to the Bee a weapon of crueltie, a ſting to purſue his enemie. *Deut.* 1. 4. God is able therefore to chaſe his enemies with hate, and will make wrath to ouertake them that neglect his loue: he made all venimous and ſharpe ſtings with a word: a thouſand hatefull dartes and ſtings of curſed woe will hee ſhoote into the hearts of thoſe that are not pearced with his loue: loue and hatred are before him, to raine vpon whome he pleaſeth.

What

What is the principall vertue of the ſecond Commaundement?

To worſhip God.

How dooth the Hornet teach vs to keepe this Commaundement?

The Lord ſendeth the Hornets as a gard before the face of his people. *Exod.* 23. 28. If God giue ſuch a terrible and dreaded attendaunce vnto his ſeruants; what * power and feare dooth then waite vpon him, to make thoſe that enter into his preſence, to worſhip him with feare and humbleneſſe of mind?

* He hath cherubs and Seraphin to flie before him, and to waite on him instead of flies.

What is the principall vertue of the third Commaundement?

To know God.

How dooth the Bee teach vs to keepe this Commaundement?

The Bee ſheweth vs an example of maruailous knowledge in gathering wax and Honie, and in making her houſe, ſo that hence the propheteſſe of Iſraell was called Deborah, which is by interpretation a Bee. *Iudg.* 4. 4. becauſe of her knowledge, in gathering moſt ſweete Honiecombs of heauenly doctrine and inſtruction for the people of God. If God ſo bleſſe the labours of the Bee with his direction,

much more will hee open the treaſures of wiſedome and ſweetneſſe to his children, that ſeeke him diligently in his word, and ſtudie for the knowledge of his law.

What is the principal vertue of the fourth Commaundement?

To praiſe God.

How doe the Gnats teach vs to keepe this Commandement?

Each little Gnat carrieth a ſhrill trumpet with her, in her flying vp and downe, and with it ſhee ſweetely hummeth out the praiſe of God. They alſo meete in aſſemblies together, to make their ſounds the louder; and the obſeruation heereof, ſhould teach the children of GOD to take the aduantage of the congregation, and therein to ſtrengthen one an others voyces in ſinging out the ioye of their heart, and the prayſe of their GOD. *Pſal.* 98.4.

What is the principall vertue of the fifth Commaundement.

To honour our brethren.

How doth the Bee teach vs to keepe this Commaundement?

The Bees haue a King after whom they flie, & euen by this in them is God known

to

to be the God of order, and in them therfore would teach vs to ſubmit our ſelues to the gouernement of thoſe that muſt order vs, to follow and to honour them, 1. Cor. 14. 40.

What is the principall vertue of the 6. commandement?

To delight our brethren.

How do the Bees teach vs this commandement?

The Bees liue in ſocietie together, and fly by multitudes, Pſ. 118. 12. They teach Chriſtian ſoules to hiue themſelues together in the Church and ſynagogue of Chriſt, and by cluſters and ſwarmes to hang vpon the braunch of renowme that ſprang from the root of Iſhai, to walke in loue, and in the light thereof to liue for euer. Chriſtian fellowſhip portrayed in the Bees.

What is the principall vertue of the 7. Commaundement?

To auoid vncleanneſſe.

How doth the Flie teach vs to keepe this commandement?

The Flies are ingendred by equiuocal generatiõ without luſt, or any act of concupiſcence, by the heat of the Sun working vpon ſlimy ſubſtances. So was our Sauiour

Sauiour cõceiued without lust, & in some sort Isaac and Iohn Baptist of old parents from whom lust was departed, Gen. 18. 18. Luk. 1.18. Whereby we be taught to execute the workes of sinfull nature and flesh, as much as in vs lyeth without lust or concupiscence.

What is the principall vertue of the eight Commandement?

To profite our brethren.

How doe the Bees teach vs this cõmandement?

The word that signifieth a Bee signifieth also a ship, because as the ship lusheth through the sea, so the Bee buzzeth through the aire for her traffike of waxe and honey.

The Bees in their businesse are exceedingly diligent that their labors may profite, and the witnesse of their litle bodies enduring great labour shall strike our strongest bones in peeces, if wee labour not with them to profite our selues and others.

God hath giuen their labours to vs, that wee also might bestow the fruits of our labours for the profite of others.

As they practise this in themselues, so wee see they punish the breach of Gods commaundement in others, 2. Thess. 3. 10. by driuing the idle drone bees from their hiues.

And God himselfe also ioyneth with them

them in punishing this fault, whiles he denieth a sting vnto the drone Bees, that it should not be a shield of their idlenesse, to defend them against the just anger of the Bee.

What is the principall vertue of the ninth commandement?

To speake for our brethren.

How doth the Bee teach vs this commandement?

Since by the Labour of the Bee our our tongue doth taste the sweetnesse of honey, our tongues againe ought to bee as honey-combes dropping delight vnto our friends, by bearing a faithfull & good witnesse to their comfort, hony and milke should be vnder our tongues, Cant. 4. 11. And backbitings, lying, and euill speech are to be hated as the gall of Aspes, and Adders poison.

What is the principall vertue of the 10. *commandement?*

To think & desire good for our brethrē

How doth the Bee teach vs this Commandement?

The Bee, when she flieth abroad to gather honey, doth stil keep her to the same kind of flower, till she come into her hiue againe,

againe, which instinct of God may iustly teach vs to auoid wandering imaginations, and to restraine the multitude of desires, which are continually chaunged in vaine heads, Ier. 2.36.

ψυχὴ signifieth { Soule. / Butterfly.

Moreouer, the same worde which doth signifie the soule, doth also signifie a butterfly, because the wandering imagination of our wauering spirit is like a wagling butterfly blowne and puffed vp and downe with euerie blast of vanitie: and seeing God hath giuen such a name to our soule, we may well thinke it is to reproue the vncertaine & inconstant motions therof, and to make vs restraine the impure and vaine desires thereof.

What is the principall vertue of the Gospell?

To beleeue.

How doth the Bee teach vs to keepe this commandement?

The Egyptian King is called a Flie, and the Assyrian a Bee, Esa. 7.18. 19. The strõgest man in the world is but a flie in the presence of God, and they are not then to trust in their owne might.

These come at the hisse of the Lord, we may therefore trust in his might, that so

ſo eaſily commaundeth all power.

They come from the vtmoſt coaſts of the earth to our comfort: whereſoeuer we be, the hoſtes of the Lord are beckened vnto vs from one end of heauen to another to aid vs in our trouble, therefore beleeue in him.

Hallelu-iah.

Cap. VII.

The Primer of the feathered Foules.

VV*Hat is the principall vertue of the firſt commandement?*

To loue God.

How doth the feathered Foule teach vs this commaundement?

The Lord that hath created the hearts of all birds to be full of affections, as wee ſee in the henne that gathereth her chickens vnder her wings, and in the Eagle that carieth her young ones aboue vpon her wings, hee can giue vs loue-tokens with quicke affections mouing and ſtirring within the ſame as in liuing hearts: in remembrance of that ſweet power we are to ſend our louing deſires like a ſpawne

He that made the quailes to fall about the campe of the Iſraelits a daies iourney on the one ſide, and a dayes iourney on the other, ſo that they lay two cubits thicke aboue the ground, Numb. 11. 31.

he can alſo raine hartes of loue as thick & turne euery drop into a ſoule full of loue, to be a token of his affection towardes vs:

ſpawne of deare thoughts in great number vnto the Lord: And ſeeing he giueth vnto the birdes of diuers colours ſiluer wings and feathers like yellow gold, and giueth pleaſant wings vnto the peacoke, Iob. 39.16. we know hereby that he is the God of beauty, that ſeales vp the Sun of brightneſſe among his treaſures, & is therfore to be loued & loked vnto with no eyes but of ſtrōg affection, whoſe eye lids are the wings of high flying deſires.

What is the principall vertue of the 2. commandement?

To worſhip God.

How doe the feathered Foule teach vs this commandement?

God hath made the Foules of heauen to excell man in agilitie of bodie: he hath commaunded the Eagle to mount aloft, and to ſit vpon the top of the rock, & the high tower, Iob. 39.30.31. & hath made man to remaine in the low place, that he might learne that his honour comes from lowlineſſe, and his exaltation from humility & worſhipping of God in feare, euē as the bird lifts vp her ſelfe in the aire by ſpreading out her head, and wings, and feete, as though ſhe went vp into heauen

to

worſhip God in his high temple.

What is the principall vertue of the 3. Commaundement?

To know God.

How doth the feathered Foule teach vs to keep this commandement?

The Eagles eyes behold a farre off, & the Kites alſo, Iob. 39. 32. & Iob. 28. 7. & therfore ought man to ſtriue to excell thē in the eies of vnderſtanding becauſe they excel him in the outward eyes, that we be not euery way the ſhame of all creatures.

Moreouer, the hauke hath wiſedome to ſtretch out her wings toward the ſouth for refuge againſt cold winter approching, Iob 39. 29. & other birdes of the aire do know their times, and teach men to know the time and day of their viſitation, and to ſeeke God and his ſecret pauiliō, againſt the winter of affliction. *Ier.* 8. 7.

What is the principall vertue of the 4. commandement?

To praiſe God.

How doth the feathered Foule teach vs this Commandement?

If the birds by their vnderſtanding doe prouide for thēſelues, & yet find ſom time to fly *freely vp & down to refreſh them with

Thereupon is the ſwallow denominated.

with playing and singing, Ps.104. 12. It is then a shame to mans head, if he cannot so administer and dispose his busines that hee may finde a time of rest and sing the prayses of his Lord.

What is the principall vertue of the 5. commandement?

To honour our brethren.

How doth the feathered Foule teach vs this Commandement?

The rauens shall be the executioners of those that despise the commandement of their parents, Prou. 30. 17. The croaking Rauens of the blacke valley that hunt about the carkesses of murdered persons, must picke out their vnreuerent eyes, and carie them vpon their billes for meate to their young ones.

VVhat is the principall vertue of the 6. commandement?

To delight our brethren.

How doth the feathered Foule teach vs to keep this commandement?

שלוים of שלח to be peaceable

The Quailes haue got their names for their loue of peace, Exod. 16. 13.

The Doue is without gall, which is the subiect of anger.

And

And moſt birds do go by flights together, to teach vs a louing and peaceable conuerſation without gal and bitternes in a holy communion and fellowſhip like a flight of white doues, Eſa. 60. 8.

The doue is called יונה and נוקד of words that ſignific to ſpoyle, becauſe they rather ſuffer to be ſpoiled & hurt, then to hurt again: teaching vs to keep that commandement of our Sa. Matt. 5. 39 40. which of vs is counted ſo hard a ſaying.

What is the principall vertue of the 7. commandement?

To auoid vncleanneſſe.

How doth the feathered Foule teach vs this commaundement?

The breaſts that harbour filthy deſires, and make a bed for vncleane luſts within their ſecret thoughts ſhall bee made the cages of euery vncleane and hateful bird, Reue. 18. 2. 3. A Iurie of filthy *Pelicans which are denominated of vomiting, ſhal ſit in iudgement vpon them, and vomite out moſt fearefully a ſentence of condēnatiō againſt vnclean people. The *filthieſt bird that is, is named in the Chaldee tongue of luſt or deſire, becauſe the Lord would haue the ſubiect of luſt to bee a filthy ſpectacle, and full of ſhame: and becauſe there is a iudgement in ſuch like creatures againſt luſt; for fierie flying ſerpents ſhall fly into the vncleane boſomes with loathſome & ougly imbracings, & clyp their necks with their tailes in ſteed

*קאה of קאה to vomite. *vide Ariſt.*

*Ibis איבו of אבה to will and to luſt.

of louing armes; and pierce them with deadly stings of poison in steed of the tickling pleasures of lustfull wantonnesse.

What is the principall vertue of the 8. commandement?

To profite our brethren.

How doth the feathered Foule teach vs this Commandement?

חסד of חסידה that signifies mercie. The storke of חסדה loue.

The white hauk is named of mercie, Leu. 11.19. because he diuides his praie that he hath gotten with his fellowes. The Stork is also named of her loue, and pitie that she shewes to others in their necessities: God would haue vs to learne by them to distribute to the necessities of his saints, & to haue compassion on their wants.

What is the principall vertue of the 9. Commaundement?

To speake for our brethren.

How doth the feathered Foule teach vs to keep this commandement?

The voice of the singing of birds is noted as part of the happinesse that God giues vnto his children, Cant. 2. 12. If the birds in their chirping notes can minister comfort vnto men, it is a shame if they themselues cannot witnes loue, and giue delight by their speeches vnto one another,

ther. Moreouer, all the muſicke of birds is but a note and a type of the comfort, that muſt ſound in the eares of them that ſpeake well to others.

What is the principall vertue of the commandement? 10.

To think & deſire good for our brethrē.

How doth feathered Foule teach vs to keepe this commandement?

The birdes deſire no more then that which ſufficeth for the preſent, they lay vp nothing, and yet they want nothing, Matth. 6. 26. This teacheth men of the world to breake downe the barnes of couetouſneſſe that they haue builded in their owne heades. The Lord bleſſeth a moderate care euen in the birdes, and much more will he doe it in his children.

What is the principall vertue of the Goſpell?

To beleeue.

How doth the feathered Foule teach vs to beleeue?

God feedeth the young rauens when they crie vnto him, Pſ. 147. 9. If the God of glorie ſhew mercie to the vnreaſonable creature. 2. that is vncleane, and ther-

fore abominable, Leu. 11. 13. 15. Thirdly, to the vnmercifull rauen, that is without pitie to other poore birds. Fourthly, that is an inauſpicate bird, a ſigne both of mans puniſhment, and Gods curſe, Eſa. 34. 11. Fiftly, that cries with a * hoarſe voice vnfit to moue pitie: and ſixtly, that cries but by implication, and not directly to the Lord: then may the ſeruants of God conclude with a beleeuing heart that God will haue mercie vpon them in their troubles and heare them in their prayers, yea and that though they haue bene vnreaſonably ignorant, 2. abominably vncleane, 3. vnmercifully ſinfull, 4. fearefully plagued, 5. without tongue to pray, 6. without heart to deſire the grace of God as they ought.

* and thereuppon is denominated ערב of the harſh noiſe he makes.

The ladder of faith.

Hallelu-iah.

CAP. VIII.

The Elephants Primer.

VV*Hat is the principall vertue of the firſt commandement?*

To loue God.

How doth the Elephant teach vs this cõmandement?

The

The Elephant is called Behemoth, Iob 40. 10. which word signifieth *beastes* in the plurall number, because he containeth in himselfe the strength of a number of other beasts, and sheweth as great a testimony of Gods power, as a great number beside. Hereupon it followeth, that the Lord which thus created the Behemoth, must nedes containe in himselfe the excellencies of all creatures, he is all in all, and the Elephant is an obscure type thereof. In euerie thing that we loue, our mind should be lift vp to him that comprehends in himselfe each thing that is louely: God is the contents of all loue, the shadowes thereof are scattered abroad in the earth, but he is the bodie, and therefore should haue all summes of loue to be giuen vnto him.

What is the principall vertue of the 2. commandement?

To worship God.

How doth the Elephant teach vs to keepe this commandement?

He is the chiefest of Gods wayes. Iob. 40.14. God walketh vpon him. In beholding any beasts, & specially the Elephant, we are to acknowledge his presence, and

wayes: God hath a foote vppon euery creature; but the Elephant is as an vsher or a knight Marshall to signifie Gods presence, and so to make a way of reuerence into our hearts; and we, when wee consider this, should behaue our selues reuerently as in his eyes: worship, and feare and humblenesse should admonish our hearts, who walkes before vs.

VVhat is the principall vertue of the 3. *commandement?*

To know God.

How doth the Elephant teach vs to keepe this commandement?

We are bidden to behold and consider the Elephant, Iob 40.10.11. We haue lessons described vnto vs in his nature, he is as a great volume vnto vs, and as a large booke in folio, wherein the eyes of our vnderstanding are to reade the power and wisdome of God, and so to bee enlightened with the knowledge of his name,

What is the principall vertue of the 4. *commandement?*

To praise God.

How doth the Elephant teach vs this cõmandement?

The

The Elephant vseth to rest vnder the shadow of the trees in the couert of the reeds and fennes, and the willowes of the riuer compasse him about. Iob. 40. 16. 17. If the pleasure of the mirie fenne doe draw the Elephant to rest vnder the shadow of the trees that are about the same, why should not the cleare still waters of the riuer of life, that gush out of the sanctuarie, perswade vs to rest on the Sabbath? Where be greene pastures, there is the couert of sweet reedes, that sing themselues whiles they are shaken with the breath of the holy one, & with the spirit of the Almightie, there is the shadow of the tree of life & there be green willowes like the willowes about the riuers of Babylon, which are all hung with pleasant harps, which we may take down, & praise God & solace our selues with the strings thereof. All these hath God set in his congregatiō, & in his sanctuary, that he might perswade vs to seeke rest therein.

The Elephant is also called Iah in the Chaldee of a word that signifies wonderfull, because the wonders of Gods glorie do so maruellously appeare in him.

What is the principall vertue of the 5. commandement?

To honour our brethren.

How doth the Elephant teach vs this commandement?

The Elephant hath bones like ſtaues of braſſe: & his ſmall bones are like ſtaues of yron. Iob. 40. 13. yet they be our ſtaues; for we walke with them, and ride vppon them, they be our ſcepters, and wee rule with them, and though they be as ſtrong as braſſe or iron, yet they bow vnto vs, Gen. 1. 26. God might haue made vs to haue caried thē like caſtles on our backes, but they ſerue vs notwithſtanding their might, teaching euen the mightie men to honour their brethren, and to reuerence thoſe whom God honoureth by giuing vnto them ſuch ſtately attendants as the Elephants be.

What is the principall vertue of the 6. commandement?

To delight our brethren.

How doth the Elephant teach vs this commandement?

The Elephant eateth graſſe as an Oxe, Iob. 40. 10. Although he be mightie, yet he is no oppreſſour, hee abſtaines from fleſh, and contenteth himſelfe with the hearbes of the field, this prouidence of God for poore creatures, which would maruellouſly haue beene deuoured, if the Elephant had prayed vpon them, tea-

cheth

cheth vs not to ioyne the ſmart of our brethren with our pleaſure, nor to build our delight vpon their iniuries and wrongs, but to liue peaceably by them, as the Elephant doth by other creatures.

What is the principall vertue of the ſeuenth Commaundement.

To auoid vncleanneſſe.

How doth the Elephant teach vs to keepe this Commaundement?

When hee taketh pleaſure, his taile is like a Cedar, and the ſinewes of his ſtones are ſpread out like the braunches thereof. *Iob.* 40. 12. This condemneth thoſe that call fornication and adulterie a * noble vice, for wee ſee it is a baſe and beaſtly thing: and though thoſe men bee like the Egyptians that are mentioned. *Ezech.* 23. 20. yet doth the Elephant herein ſurpaſſe them, ſo that they haue no cauſe to boaſt of their power to ſinne. Salomon in his greateſt pleaſure, when he had ſeuen hundred wiues and three hundred concubines, had not yet ſo large a tree of luſtfull pleaſure, neither did the branches of his delight ſpread out themſelues ſo farre.

* *Vitium heroicum.*

What is the principall vertue of the eight Commaundement.

To

To profit our brethren.

How dooth the Elephant teach vs this Commaundement?

The mountaines doe bring him foorth grasse, where all the beastes of the field doe play together. *Iob.* 40.15. Hee suffereth other beastes to feede in the same pasture where hee doth, and driues them not away, for they play round about him; and for their liberalitie, the Elephants are called in the holy tongue * giuers. 1. *King.* 10. 22. And this is a president for couetous men to teach them the vertue of this commaundement.

* נבים of יהב to giue.

What is the principall vertue of the ninth Commandement?

To speake for our brethren.

How doth the Elephant teach vs this Commaundement?

Other creatures are described by the terrour of their voice, as the Lyon. *Amos.* 3.8. and the horse. *Iob.* 39. 22. but in the storie of the Elephant, though all other things are here said to bee great in him, yet is there nothing said of his voice: And it is true, that of the greatest beast hee hath the least tongue, to teach the greatest men not to make a noyse of strife,

He that can do most, should say least.

nor

nor to lift vp their voice in the ſtreetes. *Mat.* 12. 19. heerein hee was a figure of Chriſt Ieſus, who was in ſtrength an Elephant, and yet in ſpeech a Lambe, that is dumbe without reproofe before the ſhearer.

In the Greeke tongue hee is named a gentle ſpeaker, to reproue thoſe that giue an almes and a chiding together. It is thus written vpon the tongue of the Elephant, *God loues a chearefull giuer.* Ἐλέφας ἀπὸ τοῦ ἐλεῶς φάσθαι.

The Elephant cannot abide the voice of a Swine, to teach vs to auoid talke of earthly matters with worldly men, that are as Swine alwayes rooting in the ground with their mouthes euermore full of mire.

What is the principall vertue of the tenth Commaundement?

To thinke and deſire good for our brethren.

How doth the Elephant teach vs this Commaundement?

The inſatiable deſire of the Elephant is deſcribed as a monſtrous thing. *Iob.* 40. 18. 19. hee thinkes he can draw vp *Iordan* into his mouth, but the luſt of couetons men is not ſatisfied with a thouſande

ryuers

ryuers of Oyle, nor with a Sea of aboundaunce, the luſt of their eyes runneth through euerie thing they meete, and ſo they take it: if God had giuen them a bodie proportionable to their mind, it would haue beene farre bigger then the body of the Elephant, and they would not onely haue carried caſtles on their backes as the
1. *Macc.* 6. 37 Elephant doth, but alſo towers & townes, and countries and kingdomes of wealth: and yet the immoderate deſire of this beaſt, is heere propounded vnto vs as a hatefull figure in the eyes of God, that we might learne to auoid the like.

What is the principall vertue of the Goſpell?

To beleeue.

How doth the Elephant teach vs to beleeue?

King Salomon made himſelfe a throne of Iuorie. 1. *King.* 10. 18. and that is of the Elephants tooth. God turneth the thing that is hurtfull in it ſelfe to our profit: who would euer haue thought, that any man ſhould haue ſitten quietly and ſafely vpon that dangerous tuske, wherewith the Elephant ſtriketh downe a Wall, and ouerthroweth an armie of men in his wrath?

But

But the Lord hath taught men to turne the ſame into a ſeate of eaſe and reſt. So alſo doth the Lord turne the tentation of Sathan to our* exaltation, the Lord cruſheth his head, and maketh his cheeke-bone to bee as a throne of Iuorie vnto his Saints, he maketh the venimous twigs of Sathans rod, to bee as a ſweete poeſie vnto his ſeruants, he bringeth light out of darkneſſe, and changeth the ſhadow of death into the morning light. This teacheth vs to haue faith in this power of God, euen in the middeſt of our miſeries, and to reioyce gladly in our infirmities; ſeeing the Lord makes happineſſe to bud out of affliction: hee changeth the gall of Sathan into heauenly Manna, and makes euerie temptation, and euery tooth of Sathan to bee a piller of glorie vnto his children; Oh how great is his goodneſſe and

* The ground of this doctrine is ſet downe alſo *Rom.* 8. 28. al things worke together for the beſt to thoſe that loue God: and therefore all the curſed workes of Sathan ſhall be turned to our good, and to our bleſſing. They that cauill againſt this, doe denie one of the cleareſt, and chiefeſt wayes and meanes that God hath choſen to ſet out his glorie by: for as it is a greater power and glorie to turne Gall into Honie, then to turne Waxe into Honie: ſo the power of God doth more maruelouſly ſhew it ſelfe, when he brings ſweete glorie to himſelfe and his children, out of the gall and choler of hell; then when hee gathers it out of the meeke and louing breaſtes of his children.

and power? How strong ought our faith to be in the same?

Hallelu-iah.

Cap. IX.

The primer of the bruite Beastes.

WHat is the principall vertue of the first Commaundement?

To loue God.

How dooth the wilde Bull teach vs this Commaundement?

The word *Toe*, which signifieth the wilde Bull. *Esa.* 51. 20. containeth in it a word, which signifieth a wedding Chamber, because the hart of this Bull, is as one of the Lords Chambers of presence, for the Lord filleth all things, and changeth bitter things into sweete; hee maketh the hole of the Aspe and the Cockatrice, to bee as a pleasant Parlour where his little ones shall delight themselues with sweete plaie and sport. *Esa.* 11. 8. Euerie hole and den that is in hell, and euerie cankred breast

תא Thalamus in תאו Bos siluestris. *Deut.* 14 5. God is glorified in all creatures, yea and in the rage of all creatures, *Psal.* 76. 10. Now in the true sight of Gods glorie is perfect ioy, but all our ioyes we yet see, are im-

breast of all the feends therein shall bring more comfort and pleasance to the seruants of God, then euer any Bridegrome or spouse in this world had out of their wedding Chambers: the word in the holy tongue, which signifies * vengeance, signifies comfort also, for God will bee comforted in the execution of his wrath. *Ezech.* 5.13. Now his children must enter into that ioy and bee comforted with him; euen as vngodly men in this world doe reioyce to see the reelings and staggerings of drunkerds, so shall they after an other sort reioyce to see the enemies of Christ madded like a wild Bull, after that they haue drunke the cup of Gods wrath, and the viall of his vengeaunce. Now if God make delight to flow out of madnesse, and pleasure to streame out of raging sorrow, wee are then to acknowledge him to bee the God of our loue, by fixing all our desires and delights vppon this his diuine power and vertue.

perfect: therefore more ioy shall be seene by the madnes of this creature then our blind eyes haue yet seene in all the imperfect ioyes of this earth.

* נחם signifieth to comfort, to repent & grieue for comfort shall flow from the griefe and torment, of gnawed consciences to God and his elect. Besides נחם & נקם haue great affinity and are ioyned together. *Esa.* 1.24.

What is the principall vertue of the second Commaundement?

To worship God.

How dooth the Lyon teach vs to keepe this Commaundement?

To

שחל a Lyon, of שחח to bow

The Lyon is named of bowing, becauſe he boweth himſelfe, and croucheth when hee lieth in waite for his pray. *Pſal.* 10. 9. 10. Now if the ſtout Lyon doe abaſe himſelfe for his praye, by lying cloſe on the ground, it is an exceeding ſhame for the Sonnes of weake men, if they do not bow and kneele before the moſt high Lord, for the obtaining of their praier, & for getting their owne life as a praie to themſelues.

What is the principall vertue of the third Commaundement?

To know God.

How dooth the Roe teach vs to keepe this Commaundement?

Tabitha of צבי to ſee or diſcerne. Νρκω alſo ſignifieth to ſee, whence commeth Dorcas.

The Roe is named Tabitha and Dorcas of her quicke ſight, and this name did the vertuous Diſciple take vnto her ſelfe. *Act.* 9. 36. teaching vs that it is a title of honour for the ſeruants of God, to haue quicke eyes of vnderſtanding: And ſo alſo we eſcape the net of euils, the ſnare of the hunter, and the teeth of thoſe helhounds, that chaſe vs continually like the Roes and Hinds of the field, which are deliuered yet by their quicke diſcouerie of their enemies.

What is the principal vertue of the fourth Com-

Commaundement?

To praiſe God.

How doth the Chamois teach vs to keepe this Commaundement?

The Chamois is named (the Pſalme) *Deut.*14. 5. of the ſinging noyſe that hee hath. Now if the Chamois that knowes no true ioy, nor cauſe of ſinging, doe yet ſing ſo loud, it cõdemnes the children of God, if they which haue entred into Chriſtes ioy, and taſted the powers of the world to come, doe not make the voice of ioy and deliuerance, to bee as a Bugle horne of praiſe, hanging continually about their neckes. The name is רנן to ſing.

And ſeeing the Lord hath made other creatures, as the horſe, the Mule and the Dromedarie to labour for vs, wo may the better keepe a reſt vnto him, and when we ſit on our horſes, we are to remember this, and to know that for this cauſe eſpecially, God will giue vs horſes & charets to ride, if we keepe his Saboth. *Iere.*17.24.25.

What is the principall vertue of the fifth Commaundement?

To honour our brethren.

How dooth the Vnicorne teach vs this Commandement?

The Lord hath set the Vnicorne in a high place of honour, among the other beastes for his strength, and the excellencie of his horne, therefore is hee called *Rem*, that is to say, high, and therefore Dauid compares high honour and exaltation to the Vnicornes horne. *Psal.* 92.10. If God giue honour vnto beasts, it teacheth vs to honour men: for to those that breake this commaundement, the witnesse of the Vnicornes horne will bring as much terrour, as any of all the crooked hornes of the hellish spirits.

רים או ראם of רום to bee exalted or lift vp aboue others.

What is the principall vertue of the sixth Commaundement.

To delight our brethren.

How doth the Beare and the Hedgehog, teach vs this?

The Beare is called Dob. *Dan.* 7.5. and it is deriued of a word that signifieth to hate: Beares are but the deriuatiues of hate, and the types of wrath cast in the mould of hatred: and the men that keepe hatred in their minds, in true speech, and in the eyes of God, are as ougly and monstrous as the Beare.

דב of דוב which signifieth to hate, slaunder, reproch.

The

The froward and peeuiſh mind, that is as the vrchine full of ſharpneſſe, ſhall haue the blacke Hedge-hogge for his marrowe to lie in his boſome in Hell. *Eſa.* 34. 11.

The hedgehog is called קפוד which ſignifies to cut.

Euery prick ſhalbe as a venimous ſting, with a drop of poyſon on the end thereof, to torment the man that delighteth in the prouocations of wrath, & loueth not the way of peace.

What is the principall vertue of the ſeuenth Commaundement?

To auoid vncleanneſſe.

How dooth the Bucke or the Hart teach vs this?

The Hart is named Elaphos, of Aalaph, that ſignifieth to drop away and conſume, becauſe (as it is commonly knowne) the ſubiect of his luſt conſumeth and rotteth away after the time of his pleaſure: teaching vs to auoid thoſe rotten delightes and pleaſures which GOD turneth into paine and ſmart, euen in thoſe creatures to whome the law of God dooth not belong, and to whome there is more regard of ſhame then to other beaſts, for as much as the manner of their generation is

So much is alſo taught vs in the word עלם that ſignifies to hide or couer.

is ſecrete and vnſeene, yea of the keepers and Forreſters, that doe moſt frequent the parkes wherein they are.

What is the principall vertue of the eight Commaundement?

To profit our brethren.

How doth the Horſe, the Oxe, the Aſſe, teach vs this Commaundement?

The letter is ס and the name סוס to ſuſtaine.

The word that is vſed for a Horſe, conſiſteth of a doubled letter, which informe ſeemeth to carrie one part of it ſelfe as a burden, and in name ſignifieth to ſuſtain, noting the nature of the horſe that ſuſtaineth and carrieth vs and our burdens.

שור & בקר of ſearching diligently and in the morning.

The words that are vſed for the Oxe, doe containe in their properties notes of diligence, to expreſſe the labour and worke that the Oxe endureth with patience for our commoditie.

חמור derided of חמר which is a burden, as much as the Aſſe can carrie.

The Aſſe is denominated of his burden, that men lay vpon him, and meaſure vnto him: And the Lord hath formed the Camell, with a bunch vppon his backe, which ſerueth inſtead of a pack-ſaddle to ſtay his burden. Now if God haue giuen ſuch profitable giftes vnto vs, wee ought to bee led by his hand, and to follow his kindneſſe in giuing our ſelues as diligent

workmen

workmen and ſeruants to one another in ſeeking the mutuall comfort and commoditie of our brethren.

What is the principall vertue of the ninth Commaundement?

To ſpeake for our brethren.

How dooth the Dog teach vs to keepe this Commandement?

The word that ſignifieth a Dogge, hath great affinitie with other words, that ſignifie to ſlander, and to ſpeake euill, to ſhew how well the Dog is acquainted to ſnarle & to barke, and to teach vs what acquaintance and likeneſſe there is betwixt the Dog and the euill ſpeaker, their name and worke is all one. *Pſal.* 59.6.7.14. Theſe muſt bee ſhut without the beloued Citie. *Reue.* 22.15. Which teacheth vs to auoide backbiting and curriſhnes: the righteous generation are not of the family of Caleb, that is the Dogge, as Nabal that curriſh man was. 1. *Sam.* 25.3.

כלב a Dogge: כלם to ſhame.

What is the principall vertue of the tenth Commaundement?

To deuiſe and deſire good for our brethren.

How doth the Leopard teach vs this Commaundement?

The Lord hath giuen vs an instance in the spots of the Leopard, that a faire shew and an outward beautie, may containe vnder it a cruel mind and bitter thoughts, as the word that is vsed. *Iere.*. 13.23. doth import to bee in the Leopard; teaching vs not to rest in the outward workes of Religion, but to lay vp truth and righteousnesse in our reines, and to make our minds as beddes of spices, that may bring foorth fruites of true and sweete loue to our brethren.

נמר of מרר that signifieth to be bitter.

What is the principall vertue of the Gospell?

To beleeue.

How doth the Sheepe teach vs to believe?

The Sheepe which is that renowmed type of Gods children, is named both in Greeke and Hebrue of three properties that bee in her, the first is of wandring, which represents the ignorance & blindnesse of our vnderstanding; the second is of weaknesse, which represents our disabilitie to performe the least commaundement of God; the third is of meeknesse and subiection, which represents the deniall of our selues, which should bee in vs for the want of knowledge and practise. If

πρόβατον ἀπὸ τοῦ πρόβαινειν to erre & wander forth, ἀμνὸς without strength, of μένος strength, & α. ἀρνὸς, whence commeth ἀρνέομαι to deny for feare. צאן of צוא or יצא to go forth, or wander. שה of that soũd, because they fly at an hisse.

we

wee then would enter into the folde of Christ, we must shew our selues to bee his Sheepe by renouncing our owne hearts, and by making the Lambe of GOD our wisedome, and his righteousnesse as a golden fleece to couer our nakednesse, and to cloth vs with glorie, for in this regard are we called his sheepe. *Ioh.* 22.16. and if we thus doe, his arme shall bee our strength, and his rod and his staffe shall saue vs, and destroy our enemies.

Hallelu-iah.

ענו of a word that signifieth to subdue, because of their meeknesse in in yeelding.

CAP. X.

The primer of the creeping things.

WHat is the principall vertue of the first commandement?

To loue God.

How doth the Stellio teach vs to keepe this Commaundement?

The Stellio is named of lying hid. *Lewit.* 11.30. It is the louing prouidence of God that hath hid and remoued our enemies away from vs, as first by sending the most venimous Serpents into the wildernesse,

לט of לוט that signifieth to ly hid.

ſecondly, by making theſe that are among vs to lie hid in the ground, and in the ſecret holes thereof. Thirdly, by ſuffering them to creepe foorth onely in the night, and for this are wee to loue the Lord, that hath ſo louingly prouided for vs, and to ſeeke his face, and to ſet our eyes vppon him, that hath turned all theſe ougly faces away from looking vpon vs: hee that deſpiſeth this commaundement, ſhall haue all theſe venimous things, as Toades, Ewtes, Lizardes, Stellios, and Serpents to ſtare vpon him, and ſpit their poyſon vpon him, and with lothſome imbracings to hange vpon him, as the Frogs did vpon Pharaoh and his ſeruants, *Exod.* 8. 3. 4.

What is the principall vertue of the ſecond Commaundement?

To worſhip God.

How doth the Worme teach vs this Commaundement?

The Babylonian Monarch that was the golden head of the image, had woormes ſpread vnder him and wormes to couer him. *Eſa.* 14. 11. If the mightieſt Kings do ſtoope to the vileſt & weakeſt creatures, if God make the crownes of Princes to be the ſooteſtooles of wormes, it teacheth vs

if

if we had heads of gold to bow them vnto the Lord, the great men in worshipping of God must vse as much reuerence as any poore man, the worm triumpheth vpon both their backes alike, and when we haue fallen downe before him, we are not to thinke it a great matter, seeing we shall doe more to the worme, in lying a longer space vnder her thē euer we were kneeling in the worship of God.

In the houses of Princes great men sit downe, and are couered, the poore stand afar off with vncouered heads, but in the house of God it is not so, the greatest there must vse as many signes of reuerence as the least.

If we consider the vigor, life and mettall of the Flea that feedes vpon man, we may therein see a nature that far surpasseth the drossie & heauie nature of man; Who can leape his length so often as a Flea can hers? The beholding hereof may humble vs, and teach vs that God delighteth not in the legges of a man, for then he would more delight in the Flea: God onely then delighteth in our legges, when the ioints of our knees are loosed with humility to fall downe before him: and therefore if Dauid so humbled himselfe before Saule, that he called himselfe as a Flea before him. 1. Sam. 26. 20. much more are we to be little in our owne eyes, when we stand before the Lord, yea and lesse then a Flea, seeing the Lord hath made

Psal. 147. 10.

made the same to exceede vs.

What is the principall vertue of the 3. commandement?

To know God.

How doth the Serpent teach vs this commandement?

The serpent is more subtil then any of the other beastes of the field, Genes 3. 1. Therefore did the diuell vse her knowledge to bring his mischieuous deuise to passe: if wee would effect our enterprises, it teacheth vs to vse knowledge, for the excellencie to direct a matter in wisedome.

Our Sauiour bids vs to be wise as serpents, Matt. 10. 16. The Lord (as we see) takes a note of the wise creatures; and if we desire to be in his bookes, and in account before him, we must seeke true wisedome, which consistes in the knowledge of his holinesse.

Without knowledge not onely the diuell, but also the serpent excels vs, and shall hisse out our condemnation.

And seeing all the world hath receiued losse by meanes of the serpent, it is reason that wee should labour to get some good by that, whereby so manie are fallen

len into eternall miſerie.

And it is a ſhame for the children of God, that they ſhold not heare the Lord that bids vs learne of the ſerpent, wheras the corrupt ſeed of the diuels, which now are baſtards, & no children do ouerheare this commandement, and practiſe it againſt God, and againſt vs.

What is the principall vertue of the fourth commandement?

To praiſe God.

How doth the Worme teach vs this commandement?

When Herod the king being tickled with his owne praiſe, gaue not the glorie to God, he was eaten of wormes, Act. 12. 23. the Magots deuoured him, they came to be reuenged on him for breaking this commandement.

The Angell gaue the firſt ſtroke to giue the wormes hold of him, and then euerie one had a mouth-full of his fleſh, and ſucked vp that bloud wherein the glorie of God did not ſwimme. And ſuch a neaſt of Wormes there is at this day about euerie towne in ſome ſecret place which obſerue and knowe the brea-

breakers of Gods Sabbath, and the neglecters of his praise, and are ready at the stroke of his Angel to eat them vp and to consume them for euer: The same power and the same will of God, in both which there is no shadow of change, are now as readie to punish the same fault in these dayes.

What is the principall vertue of the 5. commandement?

To honour our brethren.

How doth the worme teach vs this commandement?

The word which signifieth a worme doth also signifie Scarlet, Lam. 4. 5: because they colour scarlet with that worm. And that was the colour which the Elders and Ancients of Israell did weare in the gate, and which the Iudges of our land do still weare in the seate of iudgement. The worme gaue them the badge of their honour. The silkeworme likewise giues them the stuffe & the matter wherewith they make their soft clothing, which they vse as a note of their high place and dignitie. Now if we do not honour our brethren, whom God hath commaunded vs to loue, it will be great shame vnto vs, because

תולע signifieth a { Worme, Skarlet. And in the Chaldee tong תכלא signifieth a { Worme Purple, or crimson colour.

cauſe we do not ſo much for them, as the poore worme doth. We are therefore to ſeeke the good name of our brethren, which wil be better then a ſcarlet gowne vnto them, and to procure their honour, which ſhines fairer and brighter then a ſilken veſture vpon their backes.

What is the principall vertue of the 6. commandement?

To delight our brethren.

How doth the Graſhopper teach vs this commandement?

The Graſhoppers haue no king, and yet go out by bandes, Prou. chap. 30. 27. The wiſdome of God ſets this creature before our eyes, that wee might learne to preſerue ſocietie by their example. The children of God muſt band together in aſſemblies to defend one another; all marowes, & all ſouldiers of one companie, euerie one muſt be a ſhield to one another, & they muſt loue to be together as thoſe that one day muſt all dwell vnder one roofe.

The graſhoppers do thus, though they haue no king: but we haue the king of heauen to command vs, and the kings of the earth to command it againe vnto vs,

and

and therefore muſt needs be culpable in iudgement, if we learne not to liue in this ſweete communion and fellowſhip thus commaunded vnto vs.

What is the principall vertue of the 7. commandement?

To auoid vncleanneſſe.

How doth the Scorpion teach vs this commandement?

The Locuſt that hath haire like a woman, hath a taile like a Scorpion with a deadly ſting. Reu. 9. 8. 10. Signifying vnto vs, that vncleane pleaſures haue bitter repentance in the end, delight in the face, but death in the ſtinging taile, a flaſh of ioy at the firſt, but euerlaſting flames at the laſt. Womans haire being laide in mans heart to ſteepe in the luſtes of fleſh and bloud, within leſſe then nine dayes is changed, and turned into the ſtings of Scorpions, that will poiſon and deſtroy the ſoule.

Sparkes of concupiſcence doe bring forth fiery ſerpents that ſting to death the luſtfull heartes, when they luſt after that, which is but the occaſion of this ſinne, Numb. 21. 5. 6.

What is the principall vertue of the 8.

commandement?

To profite our brethren.

How doth the Pismire teach vs this commaundement?

The pismire teacheth vs how to get, Prou.6.6.7.8. By her example we are to worke diligently in our vocations, that we hinder not the profit of our brethren, by liuing on their labours, but may rather haue to giue vnto those that are not able to worke. How to get.

The wormes teach vs how to keepe our riches and our gettings, and that is not then when we haue other certainly comming in, as the wicked Israelites did, Exo. 16.20. whose sinne the wormes there punished by making their store to corrupt and stinke. How to keepe.

The Palmerworme, the Grashopper, the Caterpiller, and the Cankerworme teach vs both how to spend our gettings, and our store. Those that will not bestow it on the needy, shall haue it taken from them by these foure bayliefs of the Lord, that arrest mens goods, and straine vpon their possessions, the couetous that will not giue almes shall pay tribute to these foure cruell exacters, Ioel.1.3. How to spend.

What

What is the principall vertue of the ninth commandement?

To ſpeake for our brethren.

How doth the Viper and the Aſpe teach vs this commandement?

The Vipers tongue ſhall ſlay the euill ſpeaker, Iob. 20. 16. and the bowels of the poyſonous Aſpe muſt be crammed and thruſt into their mouths, and the bitterest gall muſt ly vnder their tongue, ſo that they cā neither ſwallow it down, nor ſpit it out: the taſt of all their euill words that they haue ſpoke in their life time ſhall neuer out of their mouth, while they are in hell. Euerie railing fit that they had with their brethren will be worſe to them then to eate the intrals of a ſerpent, euerie ſpitefull word ſhall be as a Toads liuer, euery ſcoffe and ſcorne like the Vipers tongue, and euerie ſlaunder as the blacke gall of the Aſpe to kill their taſte, and to poiſon their ſtomackes for euermore.

What is the principall vertue of the 10. *commandement?*

To think & deſire good for our brethrē

How doth the Cockatrice teach vs this Commandement?

Wic-

Wicked desires at their first conception in the mind are as the cockatrices egges. Look what relation there is betwixt the eg & the serpēt that comes out of it, euen such proportiō is there betwixt the desire & the deed. The vngodly mans head is as a basket of serpents egs. If he cōsent vnto his thoughts, & delight in thē, it is as if he did eat of those egs, & if he accōplish his desires it is as the creping forth of the cockatrices. And this teacheth vs to nip our desires in the head, to restraine the first motions vnto wickednes, & so to kill the serpents in the shell. *Esa.* 59. 4. 5.

What is the principall vertue of the Gospel?

To beleeue.

How do the creeping things teach vs to beleeue?

The mise destroied the land of the philistins, 1. *Sa.* 6. 5. If the mighty & warlike nation were not able to resist the mise, it teacheth man not to haue faith in his owne mouse-like strength, but to seeke help of an other power from aboue.

If God giue to the snaile a house of his own building to shield her weaknes, we may beleeue that his power and presence shal be a castle of defence vnto vs.

If God giue meate to the most cursed Serpent, that will neuer faile so

The whole earth shall be as a loafe of bread to the seruants of god

long as the dust of the earth lasteth, Gen. 3.14. then may the blessed seede beleeue that he will feed them so long as they shal liue.

If God giue euerie yeare a new coate to the hatefull Adder, his beloued may well thinke that he will clothe them: the Adders slough being well looked into, will yeeld vs a pecious stone, and that is faith, for the consideration thereof will increase our faith.

And if God haue giuen vnto the Frog a double life to liue both in the water, and on the drie land, as other creatures haue not: his children may gather from hence, that Godlinesse shall haue the promises of this life, and of the life to come: in all times and places their faith is to wait vpon God, seing his mercie is so large vnto other whom he doth not so regard, as he loueth man.

Hallelu-iah.

CAP.

Cap. XI.

The Trees Primer.

WHat is the principall vertue of the first commandement?

To loue God.

How doth the Vine teach vs this commandement?

Christ is the true vine, Ioh. 15.1. and those that are in the earth are but the shadowes of his sweetnesse, Christ Iesus is the sweete grape, whose iuice doth make glad the hearts of all that do truly reioice; God is the fulnesse of heauen and earth, the seedes, the blossomes, and the fruites of al seueral delights are in his right hand, he is the truth of each pleasant and louely thing; and therefore the desires of all nations should be directed vnto him: he is the iuice of the Vine, the fatnesse of the Oliue, the sweetnesse of the figtree, the smell of the Iuniper, the sweet pith of the sugred reede, and the vertue and quintescence of euerie growing thing; hee distils his strength into these things below, and strowes his goodnes vpon the things that are good in this world: and in euery

thing that we loue we ſhould raiſe vp our minds to him, that thus ſtoupes downe to vs: whatſoeuer we taſt, ſmell, feele, heare or ſee ſhould draw our loue vnto Chriſt that thus beſprinkleth the earth with the fruits of his loue.

What is the principall vertue of the 2. Commandement?

To worſhip God.

How doth the Palme tree teach vs this com.

The nature of the Palme is this, the more it is preſſed downe the more it riſeth vpward, this propertie is deſcribed vnto vs in one of Chriſts grandmothers, whoſe name was Thamar, Matth. 1. 3. which ſignifieth a palme tree, her two ſons were Pharez and Zara: Pharez ſignifieth preſſing downe, and Zara ſignifieth a riſing vp, the nature of the mother deſcribed in her two ſonnes: and this leſſon God hath written and ingrauen on the barke of the Palme, that hee which humbleth himſelf ſhall be exalted, & he that falleth low in the worſhip of God, ſhall be ſet vpon a throne of glorie: and further, al the perſons, and all the places of Gods worſhip are noted in the booke of God by Palme tree: as for example,

Vide Pag. ſequent.

The

The Palme signifies humility in euery place.

The
- Persons, that worship are either
  - Publike, either
    - A Prophets figured in the 12. fountaines, and 70. palme trees, Exod. 15. 27.
    - B Priests, noted by pillers of smoke in forme of thicke palme trees, Cant. 3. 6.
  - Priuate, by
    - their vertue
      - C Continuall, Cant. 7. 7.
      - D Speciall Leuit. 23. 40.
    - the fruits of their vertue, for themselues in
      - this world, E Ps 92. 12.
      - world to come, F Reu. 7. 9.
      - G Christ, Cant. 7. 8.
- Place of Gods worship, either
  - Generall, the H Church of God, noted by the citie of Palme trees, Deut. 24. 3.
  - Speciall, the place of his
    - Iudgement, Ioel 2. 30.
    - Word
      - Publike, the temple
        - Second Temple
          - K Salomons temple, 1. King 6. 29.
          - L without
            - M East.
            - N North
            - O South
            - } Ezec. 15 16. &c.
          - P within
            - Q Below
            - R Aboue
            - } Ezek. 41. 18. 19. 20.
      - Priuate, the house of Deborah vnder a palme tree Iudg. 4. 5.

The letters here noted haue reference vnto the notes that follow.

Humilitie in the worship of God is noted by euery one of those particular places that are quoted before.

A *The 12 Apostles and the 70. disciples had a palmetree for their badge, they ministred vnto Christ in humilitie.*

B *The prayers of the Sacrificers were caried vp to heauen in a cloud of humilitie, at our breathings in our prayers should smell of humilitie, that being ioyned together, they might make this cloud.*

C *The stature of a faithfull soule is bowed downe like a palme tree, as Dauid, that by a continuall custome of casting downe his head in humility becams at length very crooked, and stooped as he went, Ps. 38. 6. but at last it added a thousand cubits of high glorie and exaltation vnto his humble stature.*

D *The feast of Tabernacles was celebrated with palme branches. Humility sweetens euery delight, and seasons the ioy of our feasts, and makes vs to reioyce safely.*

E *The righteous flouriſh like a Palme, their prosperitie proceedes from humilitie, & is guided by the same, Iob was humble, & feared in his prosperitie before his euil came.* Iob. 3. 25. 26.

F *By humility the Saints triumph, the heauens loue it, and it is the sweetest branch that*

that they can take into their hands.

G *If we make our heart a Palme tree, & all our thoughts as the branches of humilitie, then Christ will climbe vp into the same and dwell in our hearts, the highest and faireſt Eagle in heauen will make his neaſt among thoſe low boughes, & cauſe his glorie to hang thereon.*

H *The onely citie, which by name God ſhewed vnto Moſes in the holy land, was the citie of palme trees: & the only men that God lookes vpon from heauen with the eye of loue, are the company of humble ſoules that worſhip God in lowlines of mind. The Lord points vnto them with his finger of grace, & ſhewes them vnto his Saints and Angels, biding thē to behold his mercy and wiſdome in their redemption.*

I *The ſmoke of Gods wrath in the execution of his iudgements hath the forme of a Palme tree in it, as the* word *in the originall doth there import, teaching vs that the end of all his iudgements is to hūble men: euery twig of his rod hath this word* Humility *ingrauen vpon it, and euery laſh, & ſtroke of that rod ſoundeth and cryeth,* Lowlineſſe, lowlines of mind, *for this is the vertue generall that we are to learne by all our afflictions, beſides*

The word ſignifies Palmes of ſmoke, as in E.

other peculiar vses according to the nature of the affliction.

K The walles of gods house were beautified with the ingravings of palme trees. And among al the beauties of holines in Gods temple there be none greater the humility where the seruants of God bow their knees, hang downe their heads, or els lift them vp to looke away from them selues.

L In the second Temple the postes of the windowes ouer the gates were ingraven with palmes, to teach vs, that when wee approch towardes the Church, beholding the front thereof, whiles we are yet a far off, we are to be humbled with the sight therof & to march towardes it with the steps of humility.

M These palmes placed toward the East signified that the son of glory should rise vpon the humble & shine principally vnto them.

N Being set toward the North they signified that humilitie is to be learned by all the colde and sharpnesse that proceedes fro the North.

O And those that looked toward the South, and the chambers of the rainy clouds, do teach vs, that all the showers of increase the first & the latter raine of Gods blessing do principally belong to the lowly heart.

P Those that were ingraven within, doe

ad-

admonish vs, that our humilitie should be sincere and vnfeigned, not resting in the outward ceremonies, but entring into the inward places of the heart.

Q *Those that were below might leade vs to humilitie, by consideration of our owne nature, when we looked downeward and beheld our owne low estate, in respect both of our sin, and the miserie that followes it.*

R *And those that were above might leade vs to humilitie, by consideration of the diuine nature, when we looked vpward, and thought vpon the high maiestie so ful of glory & grace, able to ouerwhelme any hart, or to dazle any eyes that gaze vppon such incomprehensible greatnesse.*

S *And lastly Deborah that wise and stout Schoole mistresse of all Israel, hid her schole-house vnder a palm-tree, to teach vs that those which seeke heauenly learning, & the secrets of diuine counsel must sit vnder the lowly Palme, & rest in the shadow of humility: God giues his grace to the humble, and the humble hee will teach, when they come gyrt with the Ephod of true worship, to aske and inquire of him.*

What is the principall vertue of the third Commaundement?

To know God.

How

How doth the Almond tree teach vs this Commaundement?

שקד signifieth an Almond, or to watch.

The word vsed for the Almond, doth signifie to watch in studie, and therefore the seuen braunches of the golden Candlesticke, which burnt continually in the temple, had each of them three boules made in fashion of * Almonds. *Exod.* 25. 33. that when the Leuites, which stoode by night in the house of the Lord. *Psal.* 134. 1. and studied in the booke of the law by the light of those Lampes, did behold those figures of Almonds, they might bee admonished thereby to applie their study, and whiles they labour in seeking the knowledge of God, their candle must not be put out by night, they must rise while it is yet darke, and giue themselues to reading and meditation, watching thereunto with all diligence, that so they might quickly bring forth ripe fruites, as the Almond that hasteth to bud before other trees.

*The Lord entised them with Almonds and Raysins to apply their books for he shewed them such delights in the golden candlesticke which they studied by, signifying what sweete pleasures remained for those that sought the knowledge of God. Iere. 1. 11. 12.

What is the principal vertue of the fourth Commandement?

To praise God.

How doth the Almuggim tree teach vs this Commaundement?

The

The Almuggim tree is a word that will not rotte nor periſh, of it king Salomon made Harpes and Pſalteries for the ſingers to praiſe the Lord 1. *King.* 10. 12. to teach vs, that our praiſe of God ſhould not ceaſe, nor be forgotten; our mouthes and hearts ſhould bee like inſtruments of this Almuggim, that laſteth ſo long: Like that wood, there was none ſeene to this day, to teach vs that the Lord giueth ſuch things for his praiſe, as he neuer doth againe vpon any other occaſions. And vpon the day of his praiſe, which is the Sabboth, God giueth ſuch bleſſings as are not to bee found in any other daies of the weeke; he then ſheweth ſuch grace and fauour, as is not to be ſeene, vntill the Sabboth returne againe vnto vs.

אל of אלמוגים that ſignifieth not, and מוג that ſignifieth to melt, or rot, or conſume.

What is the principall vertue of the fifth Commaundement?

To honour our brethren.

How dooth the Oliue-tree teach vs this Commaundement?

By the Oliue, both GOD and man is honoured. *Iudg.* 9. 9. When men came to great offices & places of dignity, oyle was powred on their heads, and it made their faces to ſhine. *Pſal.* 104. 15. If theſe dead crea-

creatures giue honour vnto vs, it teacheth the seruants of the liuing God to honour one another, and to seeke their credite, which wil be better then a boxe of the purest oyle of Olive, when it is powred on their heads, for a good name is better then a good oyntment. *Eccles.* 7.3.

What is the principall vertue of the sixth Commaundement.

To delight our brethren.

How dooth the Heben tree teach vs this Commaundement?

The Heben expounded, giues intelligence for triall of friendship by respect in gifts. *Exo.* 27.15. to teach how right vnitie should haue a deare assistance, vpholding godly harts, through entire regard of friendships staffe, in oppressing necessities: taught openly in old Heben, noting present aide giuen among those true hearted enduring slaues of noble * odour: for loue ¶ endureth vnspeakable ils.

חובים of יהב to giue: These staues, friends vsed to send one another in times past, as gifts fit to witnesse the strength of loue.

* *Phil.* 4.18.

¶ 1. Cor. 13.7

What is the principall vertue of the seuenth Commaundement?

To auoid vncleanresse.

How do the Fruit-trees teach vs to keepe this Commaundement?

God may well argue with vs as hee did with Eue. *Gen.* 2.16.17. I haue giuen you leaue

leaue to eate freely of all the trees in the garden, saue only of one in the mids of the garden, and therefore abstaine from it, and seing God hath giuen vs so many delights inclosed in plums, apples & peares, nuts & beries, and hath forbidden vs but one vncleane Canker-berie that growes in the middest of the gardē, or rather in the middest of a dunghill (for what is our fleshly body & the bowels therein contained, but as a filthy dunghil, which we continually carrie about within vs?) we are then by all reason to let the same alone, and to restraine our vnlawful pleasure.

What is the principall vertue of the eight Commaundement?

To profit our brethren.

How dooth the Pomgranate-tree teach vs this Commaundement?

The fruite of the righteous is as the fruite of the Pomegranate. *Cant.* 7. 12. It is as a Garner of liberall store and plenteousnesse, a litle treasurie of restoratiue kernels, giuen vs by the hand of God, a little box of sweete Comfites, euerie kernell is a monument of Gods liberality, preaching mercy to the world, & teching euery man in the imitation of this heauenly goodnes, to haue an almes-box of cōfort stored with

fruites

fruites of charitie for the poore diſtreſſed ſeruants of God.

What is the principall vertue of the ninth Commaundement?

To ſpeake for our brethren.

How dooth the Apple-tree teach vs this Commaundement?

Seeing God hath fed our mouthes with the delightfull taſte of Apples, wee are by our mouthes & by the ſpeech of our tong, to ſhew thankfulneſſe to God in the ſame kind: words ſpoken in their place, are like Apples of gold with pictures of ſiluer. *Prou.* 25. 11. Words of grace, comfort, and edification for their pleaſure are Apples, for their riches are golden Apples, and for their praiſe they are pictured in ſiluer: riches, honour, and pleaſure doe all proceed from theſe words, and wee in hope to get them, ſhould teach our tongs to ſpeake this ſweete, rich and glorious language of Canaan.

What is the principall vertue of the tenth Commaundement?

To thinke and deſire good for our brethren.

How doth the Fir-tree teach vs this Commaundement?

The

The word that is vſed for a Firre-tree. *Eſa.*41.19. dooth plainely ſignifie a pure head, for ſome vertue of puritie that is in that tree, which teacheth vs to be pure in heart, to make the table of our heart of Fir-tree, and to keepe it without any impure cogitations or deſires, ſcribled therein by the pen of our wandring fancie. In ancient time men writ vpon thin tables of Fir-wood, becauſe of the cleareneſſe thereof, and it is great ſhame vnto vs, if wee doe not ſo ſmooth and plaine our thoughts, that God may write his Commaundements therein according to his promiſe. All the Firres that GOD hath planted, are ſo many Mappes of this vertue, and all the wood that comes thereof, are ſo many tables, wherein by a ſimilitude, a pure head is poutraied, and remembred vnto vs.

ברוש deriued of בר pure, and of ראש a head. A great ſhame to thinke that any wood ſhould bee purer and fitter for God to write his law in, then mans head.

*Heb.*8.10.

What is the principall vertue of the Goſpell?

To beleeue.

How dooth the Cedar and the Walnut teach vs to beleeue?

The high trees are ſatisfied, euen the Cedars

Cedars of Lebanon, which God hath planted. *Psal.* 104.16.

1 If God feede the senselesse trees, which are but dead blockes in respect of man, for whose sake they are all planted and watered, then much more wil he feed and preserue man, that is a liuing soule created in his owne image.

2 If he feede the high trees that haue many rootes, like so many mouths sucking moysture continually out of the ground, and many boughes, braunches and buds, into all which nourishment is to bee sent, then will he also feede his seruants, thogh they bee a great familie, and haue many children and braunches to feede.

3 If he doe feede these trees to the ful, and doe satisfie them; then wee may well gather, that he will at least prouide sufficient for the necessities of his children.

4 If he feed the * Cedar that is a barren tree, then we may believe that he will preserue vs thogh we cannot bring forth such fruits of righteousnesse as we would.

5 If he feed them in Lebanon, the great forest wher many more were to be fed, we may

* ארז of ארז to be leane because it is a leane and barren wood, fruitlesse.

may thinke that in this populous nation God can prouide for vs, although his mercie be extended to neuer so many beside.

6 If he plant thē himselfe and preserue them without the care of man, wee may then beleeue that God is all sufficient for vs, though we haue no friends to care for our prosperitie; yea and though wee had no Angels to watch ouer vs, nor haue Saints to pray for our saluation.

Moreouer, if God giue such a strong Castle to the *Wal-nut, that is first moted about with the bitter iuyce of an outward pilling, and secondly walled about with a hard shell: thirdly, garded with a countermure, or a more inward wall of a bitter ryne, and fourthly, defended with diuers partitions and secret holdes within; then may we haue faith that God will bee the wall of our defence, and will turne the bitter pilling of our affliction to our good, and to kill the wormes that would eate vs: we may wel thinke that God would faine haue vs to belieue, that hath giuen vs as many arguments of faith, and as many patternes of his prouidence, as there be Wal-Nuts in the earth: And therefore when we cracke that Nut, wee must thinke that the

*It is therefore called the Wal-nut, because it is the walled Nut, of the strong Wall that it hath.

so חח of that cracke is the voice of God, that saith, *Beleeue, beleeue*, and haue faith in my power and protection.

Hallelu-iah.

Cap. XII.

The primer of the Herbes and Flowers.

VVHat is the principall vertue of the first Commaundement?

To loue God.

How dooth the Rose teach vs this Commaundement?

חבצלת a Rose of חבב to loue, and of צולת a deepe or gulfe.

The Rose is called the depth of loue, or the spring of loue. (*Cant.* 2.1. Not onely because the loue of God which giues it, and the louelinesse of God which creates it, is reuealed in it, but also because whosoeuer enters aright into the deepe meditation of this loue-spring, or is but sprinkled with the true knowledge of this Rose-water, dooth presently fall in loue with God. Men haue laboured to make receiptes, by drinkes, and waters, and intrals of birds, to procure the loue of women, and in them it was a vaine, foolish, wicked and impossible worke. But seeing the God of spirites and soules hath written sweete enchant-

ments

ments of his glorious loue vppon euerie leafe of the rose, to charme our minds with the desire of his odorant & sweete nature declared therein, we are to yeeld vnto his loue, and as the *maide, which was called *Rose*, did open vnto Peter, when he knocked at the doore: So the consideration of the beautious rose, should mooue vs to run & open vnto him that made the same, who also knockes at the chamber doore of our hearts. *Reue.* 3. 20. & *Cant.* 5. 2.

*So the worde in the original signifieth *Act.* 12. 13.

Moreouer, the word there vsed for the Rose, is also interpreted, the shadowe of loue, because the blessed Angell of loue, and the heauenly spirit of loue doth lie among the leaues of this rose, the Lord who is loue it selfe, dooth there declare his presence effectually, resting vnder the shaddow thereof, and teaching vs, if we loue his presence, to gather a number of louing thoughts, like rose-leaues to stuffe the pillowe of our meditation, that when the Lord entreth into our harts and reines, he may repose himselfe, & leane his head vpon our loue, and so take his solace and delight among the sonnes of men. *Pro.* 8. 31.

Of חבב to loue, and of חב a shadow.

What is the principall vertue of the second Commaundement?

To worship God.

How doe the Herbes teach vs to keepe this Commaundement?

The Camomil, when it is pressed down by sitting or treading vpon, doth spread it selfe and grow the faster; this worke of God is a quotation alleadged by him, to teach vs that those which are pressed with afflictions may take pleasure therein, because they then grow in humilitie and the worship of God. 2. *Cor.* 12. 10.

There bee many herbes, whose rootes only are good for meate: and of the Licorice so much onely is sweete as is vnder the ground: and generally the growth of euerie herbe consistes in the roote: and by the same Almighty vertue of God his children take roote downeward, and bring foorth fruit vpward. *Esa.* 37. 31. they bow downe their heads, their thoughts are all prostrate, and their bodies groueling. A Christian in his praier, differs not from the roote of a flower, whose spires and branches are spread into the ground. God hath made a common decree both in nature and in grace, that exaltation shall proceed from lowlinesse.

נום of צנומה that signifieth

Ripe eares of Corne looke downward, and thereupon they are named. The seruants

uants of God are like a garden of Cucumbers. *Esa.*1.8. which when they are ripe, do lie on the ground. The ripest fruits of vertue are to be throwne at Christs feete, and they are most ripe that bend most downeward, that sit in the dust and worship the Lord with feare and reuerence.

to nod in sleeping & to bow downeward.

What is the principall vertue of the third Commaundement?

To know God.

How doe the Herbes teach vs to keepe this Commaundement?

When the wisedome of Salomon is praised, it is said that he writ of all trees and herbes. 1. *King.*4.33. thereupon it followes, that diuine wisedome is taught vs in those herbes. There Salomon tooke his text, and thence he pickt his wisedome, and therein he declared his wisedome.

In the same place mention is made of Isop that growes on the wall: God makes some herbes to growe on the sides of our houses, and on the house top, he brings our booke to vs, that euerie day we might see it, and we shall be without excuse if we regard it not.

The word vsed for a groue, signifies a place of contemplation, because gardens,

אשרה a groue of אשר to see, to behold and

contemplate, a place fit for meditation.

walks and pleasant herbours, are as chaires and seates, which our neauenly Lord and Rabbi vouchsafed to bring vnto vs, that in them we might learne our lessons: he is an ill Scholler that will not learne, when such a master brings him such a stoole. Besides this, when God indents the herbs & flowers, hee makes a marke in the margent of our booke, & folds down a leafe, and scatters a spiced smell among the leaues of the floure, that it might alure vs to study theron

[1] נענא, or נעא a Mint, or a book of historis: and אמתא a mint, or truth.

The word in the Chaldee tongue that is vsed for Mynt, signifieth a booke of Histories, because in that herbe, euen large stories of Gods wisdome, might and loue are described vnto vs, and so it is with other herbes also: and therefore we are to make our head like a Stillatorie, or a pure Limbeck, that by meditation of these creatures therin there may be distilled a sweete water, to cleare the eyes of our vnderstãding, and so to increase our knowledge of God.

What is the principal vertue of the fourth Commandement?

To praise God.

How doe the Herbes and Flowers teach vs this Commaundement?

When the Flowers begin to appeare in the

the earth, thē the birds begin to ſing. And if the ſame flowers cannot perſwade vs to ſing the praiſe of our Lord, then vndoubtedly the ſweet ſmel of thoſe flowers, will be as the ſauor of death vnto our condemnation, and the mouthes of thoſe birds wil ſtop our mouths in the day of iudgement. God hath giuē this nature vnto the groūd, that it ſhall bring forth more fruit when it hath reſted, and hath kept a Saboth for a whole yere, & this without queſtion is one ſpeciall reaſon thereof that it might witnes vnto vs, that our reſt vnto God ſhall not hinder our fruit. And the man that will not ſanctifie the day of reſt, hath as many witneſſes againſt him, as there bee moates of duſt in the earth, in all which this comaundement is exemplified vnto vs. *Cant.* 2. 12.

The word in the Syriac Teſtament, that is vſed for the hearbe Anniſe. *Matth.* 23. 23. ſignifieth reſt, and ſo doth the Greeke word alſo, for ſome cauſe or effect of reſt that is in it, it carries the title of the Saboth to admoniſh vs thereof.

שבתא ſignifieth reſt: or Anniſe.

ἀνηθον, ἀπὸ τοῦ ἀνιέναι τὸν τρόπον διὰ τὸ ἀνίεναι to remit labor, to recreate.

The word that is vſed for an herbe, ſignifieth a Trumpet, becauſe the praiſe of God is ſounded out vnto vs in them.

תרגז ſignifieth an Herbe: or Trumpet.

The ſame word that ſignifieth an eare

סליל ſignifieth a word: or an eare of corn.

of corne, doth alſo ſignifie a word, becauſe euery field of Corne is as a booke of Gods praiſe; euerie land or butte of the field, is as a leafe, or page of that booke; euerie ſheafe is as a verſe of praiſe; euerie eare of Corne is as a word; and euerie Corne of Wheate is as a letter to expreſſe the glorie and praiſe of God.

And generally euerie bud of the ſpring, and euerie Summer-flower that caſteth forth a ſweete ſent, is as an altar of incenſe from whence aſcendeth continually a ſmoake of glorie, like pillers of Gods high praiſe, prouoking euerie feeling Chriſtian to acknowledge the ſame, and to make his heart alſo like an herbe of grace, that may breathe out the ſweete vapour of thankeſgiuing, by which hee may come at length to be plãted in the paradiſe of God.

What is the principall vertue of the fifth Commaundement?

To honour our brethren.

How doe the Flowers teach vs to keepe this Commaundement?

Herbes and Flowers are ſtrowed in our Gates. *Cant.* 7. 83. They decke our windowes & houſes, & are an ornament vnto man himſelf, they honor vs, & teach vs in-

mitation

imitation of Gods loue reuealed in them to honour one another.

Euerie man muſt be an ornament, and as a garland of honour vnto his brother, by ſeeking his good name, and his honour, which is better then a poeſie of ſweete gilliflowers to crowne his head withall.

What is the principall vertue of the 6. commandement?

To delight our brethren.

How doe the Hearbes teach vs to keepe this commandement?

God hath giuen vnto diuers hearbes a medicinable vertue to cure wounds, to heale diſeaſes, and to preſerue life and health, in them God hath taught vs what we ſhould do: not kill, nor hurt, nor cauſe griefe, but to pacifie ſorow, mitigate paine, and to driue all anguiſh from our brethren.

Pricking thiſtles are the curſes of the earth, Gen. 3. 17. 18. & they be curſed men that delight to pricke and prouoke others with their frowardneſſe.

Nettles muſt grow in the land of oppreſſours, Zeph. 2. 9. And the man whoſe heart is as a nettle-bed full of burning wrath,

wrath, shall be beaten with the cruell rods of most venemous nettles by the vnmercifull hands of hellish spirits. But the seruants of God that are like the embracing woodbine alwayes clasping one another with loue, hauing seueral sweetnesse and pleasures of delight in all their words and deedes to comfort and cheere their brethren, these shall bee planted among the sweete honisuckles of Christ Iesus, which are beauteous Angels and Saints, flourishing in the garden of God.

What is the principall vertue of the 7. commandement?

To auoid vncleannesse.

How do the Hearbes teach vs this Commandement?

The seruants of God are diligently to gather a note of all such herbs, & to vse them acccording to the intention of God.

Certaine herbes, as the Lettuce and Persly haue a cold vertue to quench the immoderate burnings of the flesh, they helpe to preserue chastitie, they are the fauorits of virginitie, their iuice is the oile of continency, and as the sweet conserues of chastitie.

* πήγανον *quoniã (vt tradunt) caliditate sua* πήγνυσι τὸ ἀσέρμα. And in the

The herbe*Rue likewise helpeth greatly to this purpose and therupon hath gotten his name. Luk. 11. 42. Seing God hath offered such helpe in the vse of these herbes,

herbes, it followeth, that those which breake this commādement, and haue refused the helpe of these vertuous hearbes, are more inexcusable.

The Marigold shutteth vp his leaues euery night, & openeth them in the morning againe, & therupon it is called *Caltha* of a word that signifieth to* shut, and in our tongue is named of the blessed Virgin, whose chastitie herein is remembred vnto vs.

If God haue giuen power vnto this flower euerie night to close vp his beautie, and thereby to preserue it selfe (for when it closeth not, then the leaues shead and fall downe) it teacheth all the true louers of virginity to haue power ouer their wandering pleasures, to shut vp themselues at night, to vaile themselues with their houses, and to auoid the workes of darkenesse, that the leaues of that sweete blossome of virginitie may neuer wither nor shead themselues: and that they bee not as the lewd woman, whose feete cannot abide in the house, Pro. 7. 11.

Moreouer, pleasure is but a short fading thing, the* Violet is named of her quick withering and giues vs an instance from

Chaldee it is called פינה of a word that signifieth to break because it breaketh the violēt motions of nature.

The golden vertue of chastitie remēbred in the virgin Mary, & in gold the sweetest virgin, and the purest gold.

* כרא to shut.

*Ior of *ilias* to go. *viola*, Violet, because the smel goeth away presently, & is quickely violate, and spoiled.

from the Lord, that earthly delights doe quickely perish, and therefore are not to be imbraced.

What is the principall vertue of the 8. commandement?

To profite our brethren.

How do the Hearbes teach vs this Commandement?

Euerie hearbe that groweth, hath in it a seed, or something proportionable vnto a seed to make another like vnto it selfe, Gen. 1.11. And this is the most excellent worke of nature to make another thing like vnto it selfe. God would haue those that are ripe to shead their seed, and to disperse abroad, to communicate their riches, & that that they possesse vnto others to make them like themselues, which is the most excellent worke of charitie.

What is the principall vertue of the 9. Commaundement?

To speake for our brethren.

How do the Flowers teach vs to keepe this commandement?

The smell of flowers is their sweete breath, excelling the breath of any liuing creature, and that we be not shamed by these withering flowers, wee are to per-

fume

fume our breath with chearefull and gracious words, our lippes like lillies ſhould drop downe pure mirrhe of louing comfort, Cant. 5. 13.

All fleſh is graſſe, & al the grace of mã is as the flower of the field, Eſa. 40. 6. and ſeeing we be like them in vanitie and fading away and in their worſt properties, we muſt for ſhame ſtriue to be like them in their beſt things, which is effected in vs by keeping this commandement.

What is the principall vertue of the 10. *commandement?*

To thinke and deſire good for our brethren.

How do the Flowers teach vs to keepe this commandement?

The word that ſignifieth a ſmell, doth alſo ſignify aſpirit, not only becauſe odors be affections of the aire, but becauſe the principall end of odorant flowers is to comfort the head, to refreſh the braine, & to reuiue the ſpirits: and ſeeing God hath giuen ſuch redolent ſmels to delight our ſenſe, and to recreate our heades, we are admoniſhed thereby to bring forth ſome fruite of this benefite of God, by quickening our inward ſenſes & vnderſtanding, to

a ſmell. a ſpirit.

to conceiue louing deuises for the good of our brethren, and to carie loue vppon the backe of euery thought and imagination within vs.

What is the principall vertue of the Gospell?

To beleeue.

How do the Flowers teach vs to keepe this commandement?

The mercie of god is ouer all his workes, Ps.145.9. & therfore ouer euery herbe & flower: as droppes of dew do hang vppon the end of euerie chiue of grasse in the mornings of May, so doe the drops of his mercy hang ouer them, and euerie other creature, teaching vs the multitude of his mercies to doe away the multitude of our sinnes, and to satisfie all the wants of all people, that our whole confidence might rest on him continually.

Psal. 51.1.

The Lilie (which is the Queene of flowers, like faire *Susanna amōg the daughters of Israel, or like the pallace of Susan among the tents of Paras) doth containe in it selfe a sweete Creede of xij articles; whereof euerie one hath power to lift vp our faith higher into heauen, and therefore we must consider it.

*Susanna and Susan do signifie a Lily. Κρίνον, ἀπὸ *præ alijs* ἔκκριτον. λείριον *Lilium* Lily of λεῖ in λεῖος soft, sweet, pleasant.

The

The Creed of the Idles. *A Comentarie vpon this Creed.*

God feedeth and clotheth the Lily: which

I. *is the Lily of the field, and wasteth not on man.*

1 Though man be nowe thrust out of the garden of Eden, and left in great desolation in the broad field of this world, though no men, neither friends, nor father, nor mother take vs vp, yet the Lord alone that planted vs, wil also water vs, & make vs grow vp vnto life euerlasting.

II. *Wearie not not themselues with labour to buy this apparel with the fruite thereof.*

2 There bee no merits of Saints, no Masses, no penãce, no pilgrimage, no gift, no labour, no offeringes, that bring vs to this state of freedome: we haue no part, nor portion in this worke, it is the Lord Iesus alone, who of his free mercie worketh all in all.

III. *Do not spin, to make it themselues.*

2 Our garmẽts are like Iobs, when he was cloathed with wormes & filthines of the dust, wee spinne the threeds of our own destructiõ, and therefore as *Bartimæus* threw off his patcht mãtle & ran to Christ, so are we to

cast

cast off the ragged cloake of our owne righteousnesse, & so to runne vnto Christ Iesus, the heauenly silke worme, who draweth out of his owne heart bloud, silken threeds of vertue & glorie, that he might cloath vs with true beautie in the eyes of heauen.

IIII. *Doth surpasse man in beautie.* 4 The righteousnes of all mē being laid vpō one could not iustifie him, it wold wither in the sight of God.

V. *Exceedeth Kings in glorie.* 5 Not a kinges ransome that wold satisfie for the redemption of the poorest soule in the world: for greater then a kings glory perisheth in the Lily cast into the fornace.

VI. *Excelled king Salomon, the royallest king.* 6 Not king Salomons treasuries with the rich presents of all kings and Queenes laid vp therein that can make vs happie, for this excellencie perisheth in the perishing lily, which being more glorious, is yet contemned.

VII. *Exceeded him in his royalty and brauerie.* 7 Not if he could sel his honour with the

The Creed of the Lilies. | *A commentarie vpon this Creede.*

the looſing of his riches.

VIII. *Stained him if all his royaltie and glorie had beene put on at once.* | 8 Take the beſt of all deedes, & the beſt houres worke cannot aunſwer for it ſelfe. Nay, to that exact goodneſſe and righteouſneſſe, which the Lord requireth

IX. *Alone by it ſelfe doth this excell, without reſpect of a medow decked with a number of them.* | 9 More cauſe of loue and honour found in one iuſtified ſoule, then in all the pompe of the whole worlde beſide.

X. *Yet is but graſſe, which is eaten of the Oxe and the Cow, and is not ſpared as the cow-ſlip.* | 10 Their faith need not to be ſhaken for preſent aduerſity, though they bee troden on like greenſword in this world, and eaten vp of the giants.

XI. *Quickly periſheth, flouriſhing to day, and burning to morow.* | 11 Though the children of God haue manie falles, though the Sunne

The creed of the Lilies. A Commentarie vpon the same.

looke vpon them and burne them, yet God reserueth his mercie and his grace euen for such.

XII. *Is cloathed thus beautifully all ouer and round about, as the words in the text do import.*

12 The righteousnes of Christ is a long white robe, Reue. 7. 9. & 1. 13. ποδήρης a stole downe to the feet, to couer all sinne and shame both of head, heart, hand and foot, sinnes of ignorance, and sinnes of knowledge, originall sinne, and actuall transgression: so that the poore sinner needs not to say; I thinke God would forgiue me al my sinnes except this or that grieuous sinne, for the long robe of his grace couereth all spots, and all wounds from the sole of the foote to the crowne of the head.

All these 12. cõsiderations are propounded vnto vs by Christ Iesus, an heauenly Herborist, Matth. 6. 28. 29. 30. And they bid vs to beleeue, & they then warrant vs, that God will prouide for our bodies both food sufficient and durable clothing: and that he will aray our soules like sweete

Lilies

Lilies with the ſhining veſture of his own righteouſneſſe, the garment of his owne ſpinning, and that without our owne helpe, or the merit of any other Saint, more gloriouſly then all the ſonnes of men, or all the kings of the earth, euen then when we deſerue to be eaten of the blacke Oxe, or to be caſt into the fierie furnace.

Hallelu-iah.

THE THIRD BOOKE
Of the Creatures *vnder the earth.*

CAP. I.
The Primer of the ſtones.

WHat is the principall vertue of the firſt commandement?

To loue God.

How do theſtones teach vs this commandement?

The ſtones are at league with vs, Iob. 5 23. if we were wiſe in the Lord, we might conceiue as much ioy out of euerie ſtone in the field as tuer we had out of all the pledges of loue rhat wee haue receiued from all our friendes. The loue of God draweth after it the loue of all creatures,

Hitherto we haue not receiued ſuch comfort from man as we might haue receiued from the ſtones

we might haue acknowledged the Lord by a ſtone, better then we haue done by his chiefeſt creatures.

when

when he once loueth vs, then they all are at league with vs, the wiſedome, loue, & power of God is perfectly knowne and reuealed by the ſtones, yet hitherto we haue not pefectly learned it by all his excellenteſt creatures, for wee are ſtill imperfect both in louing him, and in feeling his loue: but ſeeing the Lord hath giuen ſuch abundance of loue vnto vs, & hath cauſed ſo manie leagues and couenants of loue to be kept with vs, it teacheth vs to abide in his loue.

As water of life came out of the Aſſes tooth vnto Sampſon, Iudg. 15. 19. So is there a liuing ſpring of comfort in euerie ſtone to bee opened at length vnto all the children of God, Exod. 17. 6. And all the ſeruants of God may finde as much comfort in beholding euerie leaſt ſtone in the ſtreet, as euer the worldly couetous man had in viewing all his poſſeſſions. For this cauſe wee are to make our breaſtes like a rocke of conſtant affection, and our harts like a ſtrong caue, wherin the loue of God ſhould dwel for euer.

VVhat is the principall vertue of the 2. commandement?

To worſhip God.

How do the Stones teach vs this commandement?

The ſtones ſhrunke at the preſence of God. Leu. 14.37. They were humbled before him at his wrath: there were in them firſt deepe and hollowe ſpots, the markes of their humiliation, and bowing before the Lord: Secondly, there were greeniſh ſpots of a pale greene, like a greene corps taken out of the graue, noting the deadly feare that pierced them, for the ſinfull Leper that dwelled within them: & thirdly, there were ſometimes reddiſh ſpots, to tell vs, how they bluſhed for the ſhame of our ſinne: Herein they teach vs to ſhrinke in, and to waxe little, when we come before the Lord to worſhip him: we muſt then preſſe downe and contract our ſoules, & gather in our ſelues and with a loue full of ſhamefaſtneſſe remember his holineſſe: we are now to fall low before his foot ſtoole, leſt that like as the Egyptian captaines did ſink as a ſtone to the bottome of the red ſea. Ex 15.4.5. ſo wee ſhould ſwimme as a ſtone in the red lake that burneth with raging waues of bloud and brimſtone for euer.

Becauſe they purſued the Iſraelites, to hinder them when they went to worſhip God. Exod. 3.18.

Wha

What is the principall vertue of the 3. commandement?

To know God.

How doe the Stones teach vs to keepe this Commaundement?

Thoſe things that God wold haue to endure for euer, are carefully to be ſought and remembred of vs, 2. Cor. 4. 18. but the knowledge of his name and the truth of his holy word muſt endure, when heauen and earth periſh, for ſo the enduring ſtones, wherein he writ the ſame, Exo. 34. 1. do teach vs: and therefore wee are to make our hearts like tables of hewen ſtone, and there to keepe his word engrauen: it is the raſing of his owne finger that lineth out vnto vs the way of life.

What is the principall vertue of the fourth commandement?

To praiſe God.

How doe the Stones teach vs this Com.

Our ſauiour telleth vs that if men had held their peace, the ſtones would haue cried and ſung Hoſanna to his praiſe, they were then euen ready to haue begunne, Luke 19. 40. And after his death, when his glorie was neglected of mē, the ſtones did crie, they burſt aſunder for griefe

of his dishonour, and with a grating noise they praised him that was the corner stone, they did cleaue and cracke, Matth. 27.51. to teach hard-hearted men to haue a tender respect vnto the glorie of God, and to meditate his praise: his dishonour should diuide our soules with piercings of sorow, and make vs to find our mouthes, and praise in the mids thereof.

Mē must break the strings of silence, when the stones begin to harpe vpon the praise of God.

What is the principall vertue of the 5. commandement?

To honour our brethren.

How do the Stones teach vs this commandement?

Men make themselues stately towers and buildings of hewen stones, that they might get thēselues a name therby, Gen. 11.4. If God do honor vs by the stones, & make of them a foundation of our praise, then by them wee are taught to honour our brethren, least we despise the worke & example of God in them, and least we be condemned for doing lesse then the contemptible stones.

Esa. 9.10.

What is the principall vertue of the 6. commandement?

To delight our brethren.

How doe the Stones teach vs to keep this com-

Commaundement?

God hath giuen vs ſtones to make pauements and high-waies, as *Eſa.* 62.10. for thoſe words are true, euen according to the letter beſides the intended ſenſe of the allegorie. Now if the Lord haue care of our feete, that wee neither daſh them againſt the ſtone, nor ſlip into the mire. If the moſt high behold the moſt low and baſe parts of vs, and prouide for the ſame, it teacheth vs likewiſe to reſpect thoſe whome God reſpecteth: otherwiſe, euery ſtone we tread on with our feete, will one day fall on our heads, and condemne vs for not regarding the leſſon of loue, that God hath reueiled and deſcribed vnto vs in them. The middeſt of king Salomons palace, is paued with the loue of the daughters of Ieruſalem, euerie ſtep they treade is in loue. *Cant.* 3.10. And they that walke not in loue, ſhall neuer tread in his pleaſant houſe.

The Lord keepeth the feete of his Saints, and ſhewes more loue therin, then in keeping their heads. 1 *Sam.* 2 9. *Ib.* 13. 5.6. for hee ſtoope lower vnto vs, a lower curteſie a lower loue, ſo a deeper regard argued vnto vs.

What is the principall vertue of the ſeuenth Commaundement?

To auoid vncleanneſſe.

How doe the Stones teach vs to keepe this Commaundement?

Thoſe that loued this vncleane pleaſure, had

had for their ſoft delights hard ſtones to be their iudges, and their puniſhers, to preſſe and to daſh out that blood that was the hote bath of luſt & concupiſcence: rough and ſharpe ſtones did breake thoſe bones that were as the ſmoth pillers of the houſe of voluptuouſneſſe, and had the marrowe of burning deſire within them. *Deut.* 22. 21. When we conſider the hard ſtones, we may beholde in them, the picture of this bitter whip, which they muſt taſte of, that now reioyce in vncleanneſſe and wantonneſſe.

What is the principall vertue of the eight Commaundement?

To profit our brethren.

How doe the Stones teach vs to keepe this Commaundement?

Stones are the matter of building, and thereupon are they * denominated: they make vs houſes, & defend our goods: they be ſling ſtones to defend our Cities: they be Mil-ſtones that ſerue to our great profit. And in this their vſe and nature, wee are taught likewiſe to be vſeful euerie man to his brother, and to preſerue and ſeeke their proſperitie: otherwiſe theſe ſtones by their witneſſe againſt vs, will ſtop vs vp in the dungeon,

* אבן a ſtone of בנה to build. *Iudg.* 20. 16. *Reue.* 18. 22

dungeon, like ſling-ſtones they wil ſticke in our foreheads, & like Mil-ſtones grinde vs to poulder, and conſume vs with eternal woe, becauſe we haue deſpiſed the ſweete preſident of Gods carefull loue reuciled by them vnto vs.

What is the principall vertue of the ninth Commandement?

To ſpeake for our brethren.

How doe the Stones teach vs to keepe this Commaundement?

The ſtone out of the Wal ſhall crie, woe to the wicked man. *Hab.* 2.11.12. If the vnrighteous iudge were afraid of importunate praiers and humble petitions onely, *Luk.* 18.5. how are the inceſſant and lowd curſes of euerie ſtone to bee feared? Which with a harſh and hollow voice, will dreadfully ſtrike the eares of euil ſpeakers, who muſt *Numb.* 22. be pleaded againſt by all creatures. The 30. Lord, which made the dumbe Aſſe to ſpeake, can alſo make the ſtone to bee as the belly of a diſmall inſtrument, or as a hollow ſhel with a ſcraping noyſe to grone out the wrath of God, to edge thoſe teeth *Prou.* 30.14 that haue beene as kniues and ſwords, and to teare the rootes of their eares with the rebuke of God.

Thoſe

Those that now raise a slander or a false report, or doe first reueale their brothers shame, though it bee true, doe throw the first stone at them, and they that tell it againe, throw the second stone, and those that bring it vnto the multitude, do bring a number of stones to destroy them. For these hard-spoken men, there is reserued a straunge and vnwearyable manner of chiding, which shall proceed from the stones as a kindly punishment for those that now haue impudent faces to speake spitefull words, to the hurt or griefe of their brethren. All this teacheth to vse faire speech and soft answeres, that so we may auoid al these hard and sore iudgements.

Prou. 15. 1.

What is the principall vertue of the tenth Commaundement?

To deuise and desire good for our brethren.

How doe the Stones teach vs to keepe this Commaundement?

The Iewes were commanded to make their altar of whole stones, and not to hew or ingraue them with any iron instrument. *Exod.* 20. 25. *Iosh.* 8. 31. to signifie vnto vs, that no hard or hurtfull desire ought to be seene on the altar of our hearts: for euerie

rie couetous imagination that wee admit into our hearts against our brethren, is as a cutting yron instrument, that raseth our soules, and will at length hew vs in peeces: Our owne strange and vnlawfull desires, are as the carued sentences of destruction, which the sharp claw of Sathan ingraueth and writeth vpon our spirits.

What is the principall vertue of the Gospell?

To beleeue.

How doe the Stones teach vs to beleeue?

The Lord whose breath made the hard stones, and the clefts of the rocke, that on them wee might dwell, and of them make vs castles of defence, must needes be a strong rocke, to those that beleeue in his power. *Psal.* 18. 2. It is he that hath formed Peter or Cephas, and those that build on this rocke, the gates of hell shall neuer preuaile against them.

Our owne strength is nothing: when Moses hath receiued the commandments in tables of stone, he brake them presently in peeces, he cast them out of his hands at the foote of the mountaine, where hee receiued them. *Exod.* 32. 19. those broken tables were a type of our weaknesse, who

as

as ſoone as wee haue receiued the commaundements of God, doe preſently caſt them out of our hands, and breake them in peeces euen in the Church, before wee come to the foote of Gods holy hill: our owne weakneſſe therefore teacheth vs to ſeeke another power aboue.

When our Sauiour entred into his agonie, and paſſion, hee was drawne from his Diſciples a ſtones caſt. *Luk.* 22. 41. Firſt, to teach that he alone is the author and finiſher of our ſaluation, the ſleepie heads of his Apoſtles did beare no part of his care, the merites of the chiefeſt Saints are nothing, Chriſt onely is to bee beleeued in: Secondly, hee was drawne violently a ſtones caſt, as the condemned perſon to be ſtoned to death, he was then in the iuſt diſtance for all our ſinnes, to be caſt vpon him like ſtones, to ſtrike and wound him with griefe and horrour, and all this done, that wee might hope for health in his deſtruction.

The Sonne of Moſes, and the Iſraelites were circumciſed with Kniues and Raſours made of ſharpe * ſtones. *Exod* 4. 25. & *Ioſh.* 5. 2. that the ſight of the ſtone might make them to remember and acknowledge,

* The words in the text will beare this interpretation, and the olde tranſlation agreeth vnto it.

knowledge, that not onely their foreskin, but their whole skin and bones by lawe, and right might haue beene torne & broken for their sin, and they stoned to eternall death for their defectes, and that so they might direct their faith towards the blessed seede, in whome the couenant of their life was sealed.

Hallelu-iah.

Cap. II.

The Loade-stones primer.

What is the principall vertue of the first commandement?

To loue God.

How doth the Load-stone teach vs to keepe this Commaundement?

The Loade-stone draweth yron vnto it, and sendeth forth his attractiue vertue vnto the absent needle through the box of wood, wherin it is inclosed, & pearceth throgh the table to the yron vnder it, wher by wee learne that God (which maketh things, that doe not touch, to send a louing power and vertue into one another) is the God of loue; he tieth hearts together, he is the gouernor & dispoſer of loue, & ought to be

be loued of all: the ſeruants of God, if they now touch one an other, can not make vertue to proceede out of them, if they ſhake hands together, one hand doth not ſend foorth any ſweete vertue or diuine comfort into the other, but in the daies of our glory to come, the Lord that now ioyneth the hard ſtone and the yron, with ſuch a ſtrong and vertuous inclination together, will then make pleaſures and delights to flowe from one of his ſeruants to an other. If wee touch the hemme of their garments, a ſpring of vertue guſheth from thence. If wee giue the right hands of fellowſhip to one an other, wee ſhall feele more ſenſible ticklings of heauenly ioy, then all our fiue ſenſes did euer receiue at all times in their ſeuerall kinds: yea, and though they bee ſeperate and farre from one another, yet ſhall mutuall grace and comfort flie and turne vnto them: for Peters ſhadow euen in this ſinfull life, did ſend vertue vnto thoſe whom he touched not. *Act.* 5. 15. And therefore wee are to loue him that giues vnto his cretures louely vertues and power to enioy that loue & vertue. When we peepe into the ſoules of thoſe Saints, that ſhall then reueile their

ſweete

ſweete boſomes vnto one an other; their wiſedome wil be a ſacred viſion to refreſh our temples, their loue a beauteous brightneſſe that will rauiſh our ſpirits, and all the ſeuerall vertues within them will giue a ſeuerall odour vnto vs; a wiſe man in this world is not knowne by the ſmell from a foole, and the deare breaſts that now doe riſe and ſwell with loue, cannot tell how to commaunicate their loue nor how to poſſeſſe one an other as the Load-ſtone doth the yron: but the Lord our God that created all theſe, will in one ſweete houre giue this power & vertue vnto his ſeruants an hundred fold more amplie and largely then now he doth to the dead ſtones: and therefore he is to be loued of vs.

What is the principall vertue of the ſecond Commaundement?

To worſhip God.

How doth the Load-ſtone teach vs to keepe this Commaundement?

There is no man that can giue a reaſon of this nature and propertie of the Loade-ſtone, the wiſeſt by their ſtudie and labour cannot find it out. *Eccleſ.* 8. 17. that they might humble themſelues before the wiſdom of God & worſhip him in reuerence

Eccles. 1.13. Therefore hath God hid these things from our eyes, that wee might hide our heads before him, and be lowly in our owne eyes.

Scalig. exercit. 112.

It is said also that the Load-stone hideth it selfe, as it were in the presence of the Adamant, that likewise draweth yron vnto it, for then the Load-stone restraineth his vertue, & doth not draw the yron, putting vs in remembrance, whē we come before the pure eyes of God, & his eternal goodnesse, to forget all that wee haue done, to wonder at his light in seeing our owne blacknesse and darknesse, to be humble in the consideration of our owne weaknesse before his might.

What is the principall vertue of the third Commaundement?

To know God.

How doth the Load-stone teach vs to keepe this Commaundement?

The Load-stone that looketh alwaies full North, directeth men through the vnbeaten pathes of the Sea, and when no star appeares, the direction of this stone is as good as a skie ful of stars to the Mariner to leade him throgh the darknes of the night: Now the Lord that formed the eye, must needes

needs see, and he that hath made the load-stone to bee a perfect guide, must needes point streight with his owne finger, and beeing the God of wisedome, wee are to hearken vnto him, and to seeke his knowledge, that we erre not. *Psal.* 94. 9.

What is the principall vertue of the fourth Commaundement?

To praise God.

How doth the Load-stone teach vs to keepe this Commaundement?

The Load-stone is called Magnes of the mans name, that first found out the vertues therof. Now mē leaue their names in their works for their praise. And seeing the man that first perceiued the vertue and nature of the Magnes, is praised thereby: how much more is the Lord that created the nature thereof to bee praised, and to haue his name ingrauen vpon this stone for an euerlasting signe of his glorie? *Psal.* 49. 11. *Gene.* 4. 17.

What is the principall vertue of the fifth Commaundement?

To honour our brethren.

How doth the Load-stone teach vs to keepe this Commaundement.

Vain-glorious men cōceale their knowledg & their cūning, that they alone might

noted, and that all men might come vnto them. *Ioh.* 3. 26. But the Loade-ſtone giueth his vertue vnto other things, and maketh them likewiſe to drawe yron, and to looke into the North, teching vs to reioyce in the praiſe worthie vertues of others, and not to bee grieued or mooued with enuie, that they can doe the ſame things which we doe: we here ſee that God would haue his creatures to be of ſuch a nature.

What is the principall vertue of the ſixth Commandement.

To delight our brethren.

How doth the Loade-ſtone teach vs to keepe this Commandement?

The Loade-ſtone by his direction diſcouereth rockes, ſands and gulfes and keepeth the Chanel, that men be not deſtroyed: it ſaueth life, and by the meanes thereof we auoid danger, and this it doth to his enemie, (for euerie creature is enemie to an vnregenerate perſon) teaching vs to driue away daunger euen from our enemies, and to ſeeke the comfort and peace of euerie man. *Exod.* 23. 4. 5.

What is the principall vertue of the ſeuenth Commandement?

To auoid vncleanneſſe.

How

How doth the Load-stone teach vs to keepe this Commaundement?

The Load-stone by looking continually into the cold North, exerciseth al these vertues, God hath written it as an axiome or principle in nature, *The excellent things are hardly obtained*. The faire Citie is situate in the North. *Psal.* 48.2. and the Citizens thereof doe punish & chasten themselues euery morning *Psa.* 73.14. The corrections of winter goe before the spring, and cold blastes must moderate the heate of our lusts, before any vertue spring in vs: the wild fire of cõcupiscence is not quenched without an Ice from the Northern seas, and those that now doe not looke into the North shall one day haue all that cold to consume them, which gathered mountaines of Ice together that doe continually roare with dashing together, as if that hel was in that place vnder the North pole. The Moone by night, and euerie star with strokes of cold shall strike in peeces the bodies that now are as pans boyling with lusts continually. And the Sun by day shall as much vex them with heate.

God hath placed vs in a temperate Zone where we neither haue so much neede of

this warme pleaſure as thoſe that dwell in the cold regions: neither are wee ſo much tempted vnto it, as thoſe that dwell in the hote countries, and therefore we ought to liue temperately, by abſtaining from al vncleannes, that we may dwel in the ſweete climes of Gods kingdome, where no vexation ſhall euer touch vs.

What is the principall vertue of the eight Commaundement?

To profit our brethren.

How doth the Load-ſtone teach vs to keepe this Commaundement.

Without the Loade-ſtone there could bee no ſayling, and therefore no trafficke or marchandiſe: This ſtone is a generall factour for all Marchants, that procureth their profit & commoditie marueilouſly, it loades their ſhips with riches: ſo ought the ſeruants of God like Load-ſtones to ſerue their brethren, to carrie their burdens, and to bee as a Load-ſtone in the ſhip of their proſperitie. *Mat.* 20. 26. 27. & 23. 11.

What is the principall vertue of the ninth Commaundement?

To ſpeake for our brethren.

How doth the Load-ſtone teach vs to keepe this Commaundement?

The

The Load-ſtone when it is carried vnto the other world, vnto the ſtraites of Magellanus, which is againſt our feete, yet it changeth not his looke frō the North: this conſtancie of nature reproueth the children of grace, which ſhould be aboue nature, that frame themſelues to euery place & companie, ſpeaking euil of their friends, or of thoſe whome they flattered before, changing their ſpeech when they remoue their feete frō one houſe to another, whereas we ought euen in an other countrie, and in an other world to carrie the ſame mind & the ſame tongue, though it were to our danger, & to looke the ſame way ſtil with the Load-ſtone, as Daniel did. *Dan.* 6. 10. 1. *Sam.* 20. 32. 33.

What is the principall vertue of the tenth Commaundement.

To think & deſire good for our brethren.

How doth the Load-ſtone teach vs to keepe this Commaundement?

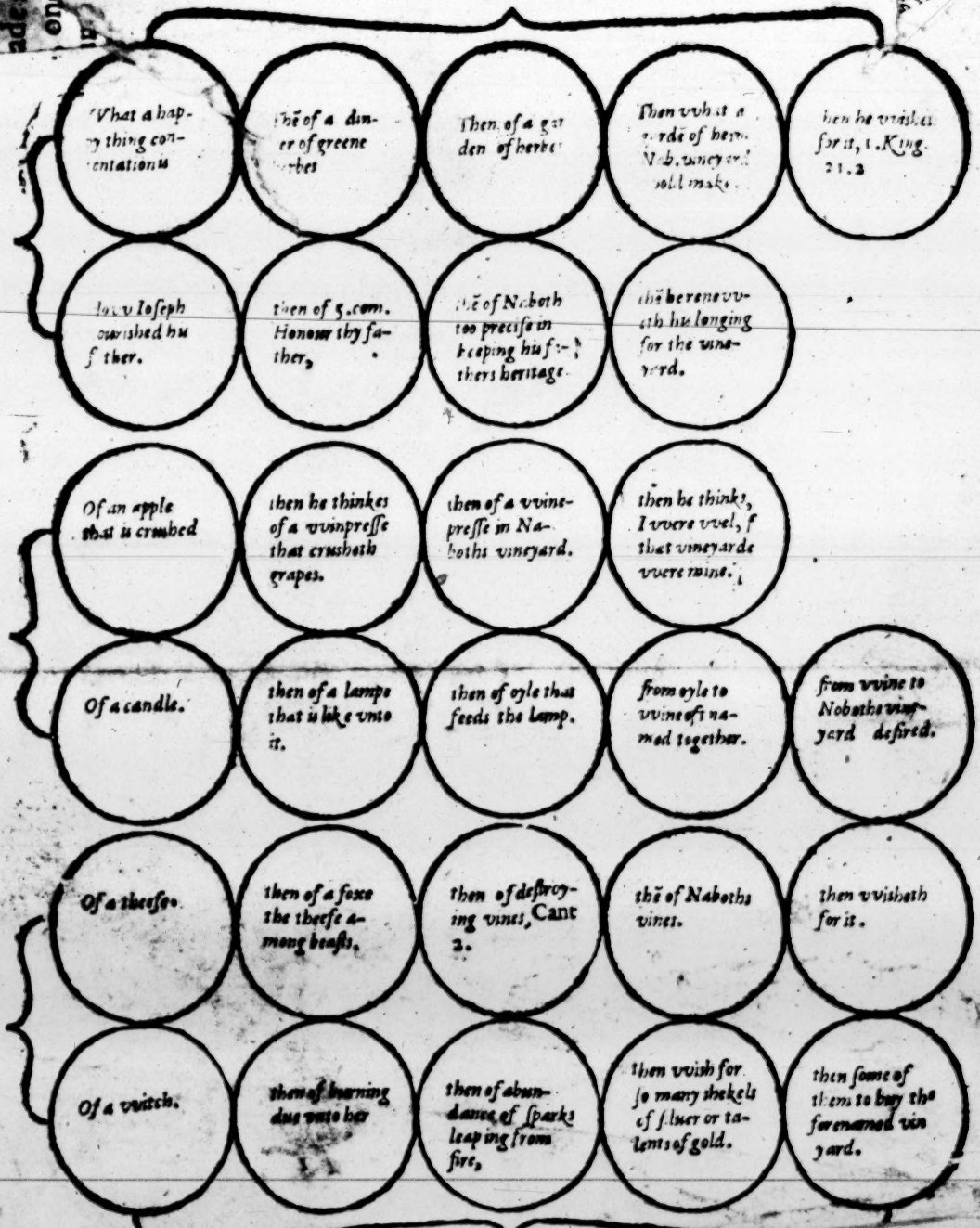
The Load-ſtone conteineth in it a Map of mans mind, that deſcribeth the nature of his thoughts & deſires, the declaration wherof wil make our ſin the greater, if we regard it not. This ſtone draweth a ring of yron vnto it, that Ring beeing rubbed on the Load-ſtone draweth an other vnto it, & the ſecōd draweth a third, & the third a *Ioh.* 15. 22.

fourth, and ſo ſtill vntill they haue made a chaine: ſo is it in our imaginations, one thought drawes on an other, one fancie coloureth an other, and as in talke one ſpeech ariſeth of an other, ſo much more in our heades one deſire leades out another, and one thought ſpringeth and brancheth out of an other; & the laſt thought commonly is either of pride, couetouſnes, or voluptuouſneſſe, whereupon it is called a chaine of pride. *Pſal.* 73. 6. not onely becauſe men delight in theſe as in their ornaments, but alſo becauſe theſe thoughts are ſo tied together as the linckes of a chaine: ſo that if we would looke backe into our minds and remember our deſires, if wee would diuide the thoughts which wee multiplied a little before, we ſhould euermore find the quotient to bee either riches, honour or pleaſure. Hence we bee taught to watch ouer our minds, and manie times to breake off the tenour, and courſe of our thoughts, and to direct them by the rule of loue and charitie.

The head of man which is the tower of confuſion, hath in it a thouſand winding ſtaires, by which the wandring thoughts aſcend and deſcend from the vaulties and dens of errour, to

the

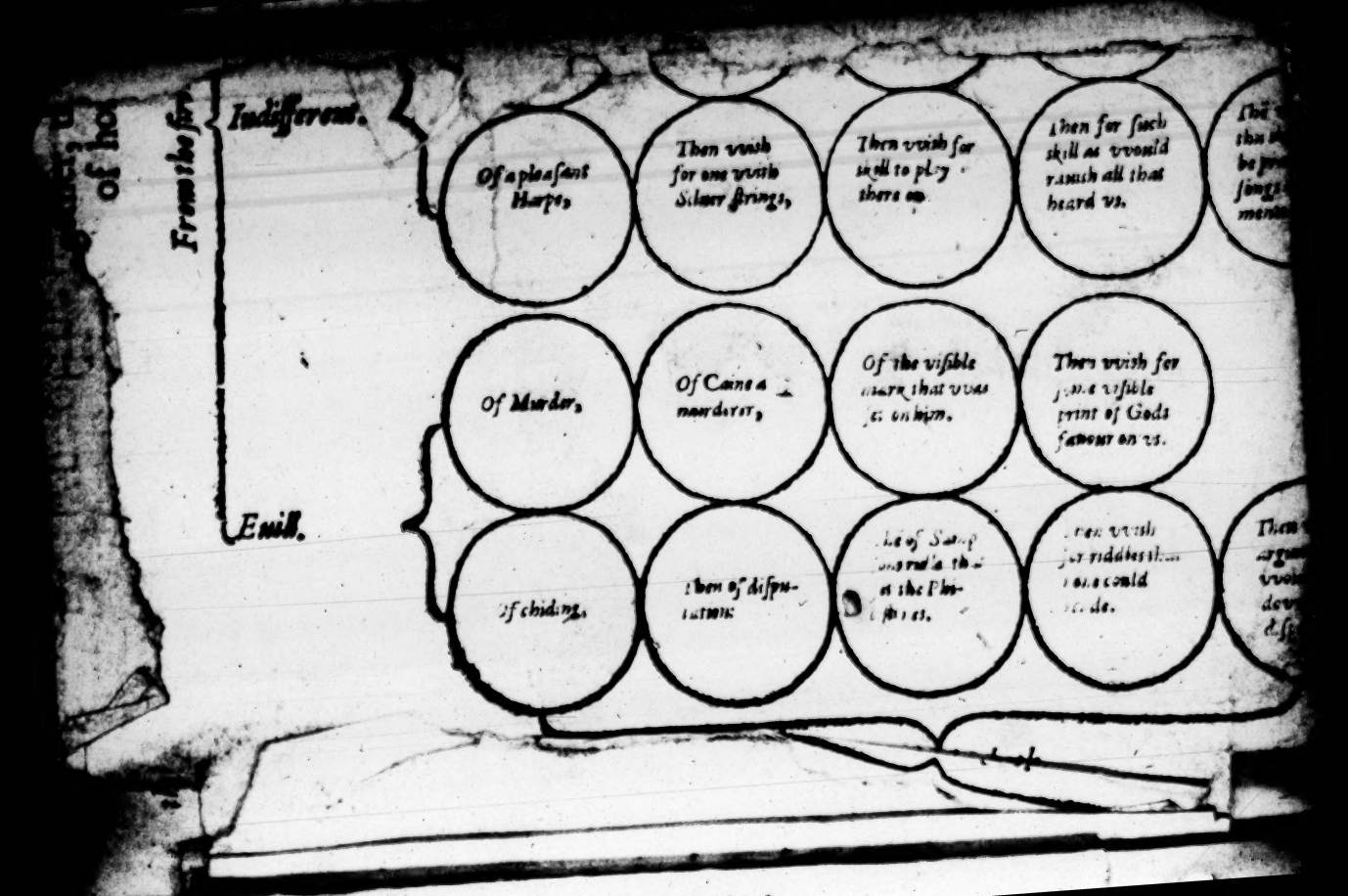
Ahab thinks



What a happy thing contentation is	thē of a diner of greene herbes	Then of a garden of herbes	Then vvhat a garde of herbs Nab. vineyard hold make.	then he vvishes for it, 1. King. 21. 2
lovv Ioseph ourished his father.	then of 5. com. Honour thy father,	thē of Naboth too precise in keeping his fathers heritage.	thē he renevvveth his longing for the vineyard.	
Of an apple that is crushed	then he thinkes of a vvinpresse that crusheth grapes.	then of a vvinepresse in Naboths vineyard.	then he thinks, I vvere vvel, if that vineyarde vvere mine.	
Of a candle.	then of a lampe that is like vnto it.	then of oyle that feeds the lamp.	from oyle to vvine oft named together.	from vvine to Nobothe vineyard desired.
Of a theefe.	then of a foxe the theefe among beasts.	then of destroying vines, Cant 2.	thē of Naboths vines.	then vvisheth for it.
Of a vvitch.	then of burning due vnto her	then of abundance of sparks leaping from fire,	then vvish for so many shekels of siluer or talents of gold.	then some of them to buy the forenamed vineyard.

Ahab thinks

Thus Satan rubs one thought vpon another, till he brings vs to the wish, and that is the casting of his chaine about our necke.


From the fir
Indifferent.
Of a pleasant Harpe,
Then wish for one with Silver strings,
Then wish for skill to play there on.
Then for such skill as would ravish all that heard us.
Of Murder,
Of Caine a murderer,
Of the visible mark that was set on him.
Then wish for some visible print of Gods favour on us.
Euill.
Of chiding,
Then of disputation:
Then wish for riddles that none could

the pinacles of vanitie, and from thence doe throw themselues downe headlong into the bottomlesse pit of insatiable desire, which is in the heart, for the heart of man is a great and vnsearchable deepe, & who can know it? Ier. 13.9. The wayes thereof be more secret then the way of a serpent vpon a stone that leaueth no markes of her steps vpon the hard rocke: The eagle hath a path in the aire, which may as well be found out, as the traft of mans desire may be obserued: as easie a matter it is to find out the footsteps of Christ Iesus which he printed in the waters when he walked on the seas, as to find out which way the ship of our desire doth flote vppon the sea of vanitie guided by the blind Pilot of ignorance: yet a darke semblance thereof we may see in the rings of the Lodestone, which admonish vs to take heede how we be drawne away by the entisings of our owne concupiscence. Iam. 1.14.

Heere are to be placed three Tables.

These be the deuises of the many-headed dragon that hath so many deadly subtilties in euerie head: and yet these be but the tacking ends of his cords, and the thrumbes of his webbe, there is no end of his malice, nor count of his snares: when hee hath bound a man with one desire, he ceaseth not till hee haue him bound hand and foote, with his long chaine and wrapped the same about all his senses, and all the parts of soule and bodie. The Spider hath not so manie threeds in her web, which she hangeth for flies in the window, as Satan hath in his net which he hangeth before the doore of euery mans house, to take him in his going out and comming in, he spreades his snares in all our wayes, hee chaines the streetes, and strowes his temptations in all our paths at home and abroad, hee hangs the grens of destruction like curtaines about our bed, and dogs vs at the heeles continually: and in the open fields he ties his uets like threeds and webs of dewy gossamore. The knowledge hereof should teach vs to take an exact reckoning of our thoughts, and to number all our purposes: as the fearefull Hare doth eftsoons looke backe to her enemies that follow her, so should wee euer and anon cast backe the eyes of remembrance to discouer

the

the messengers of Satan, which he sendeth into our mindes, that so wee might auoide the snares of that mightie hunter: if euerie leafe of all the greene trees of the world were a seuerall booke, yet could they not containe the multitude of those hatefull and bloudy inuentions that the gates of hell do plot and imagin against vs: The vse hereof must bee a sober and watchfull regard vnto our soules, wee must take heede how we varie our thoughts, and how we discourse vp and downe in our mind, that we fall not vpon one of these stumbling blockes of riches, honour and pleasure, the feare of God, and the loue of our brethren should alwayes leade out our thoughts, and order our goings into the path of his commandements?

What is the principall vertue of the Gospel?

To beleeue.

How doth the Lode-stone teach vs to beleeue?

God worketh these strange qualities in the Lodestone, and the reason thereof we know not: which teacheth vs not to make our reason the rule of our faith, nor to measure God with the short yard or mete-wand of our vnderstāding, but with Abraham, aboue hope we must beleeue

vnder

vnder hope, Rom. 4. 18. If we be in sorrow and see no end of it, if we be in danger, and know no way to escape, if we see no reason why God should set his heart on vs which are but withered stubble, yet aboue our knowledge and against our reason we are to beleeue in God, who worketh his will by vnknowne meanes, without meanes, yea and against meanes. Besides this, as God hath chosen the weake, foolish, vile, and base things, and the things that are not, that he might cõfound the mightie, wise & noble, and the things that are. 1. Cor. 1. 27. 28. so hath God remembred vs hereof in this rough and darke stone to which he hath giuen these vertues, rather then to the shining gemmes of greater price, that herein we might magnifie his free mercy, and make no mention of our owne worthinesse, which to do is true faith.

Moreouer, a needle is drawne more quickly, and caried more forcibly vnto the point of the lodestone, then vnto the side, and the reason is, because in the side of the Lodestone the vertue comes forth at many places together, so that the needle being attracted cannot tell to which

side

part of the side to moue, seing one plucks it from another, teaching vs that if we repose trust in manie, as in Saintes, or Angels, or princes, then our trust and faith being diuided cannot go so certainly, and so strongly vnto God, who containes in himselfe the point of all happinesse: Let God alone therefore be the end of all our desires, and the onely marke of our faith: for hee is an helpe ready to bee found in troubles.

Hallelu-iah.

CAP. III.

The Primer of certaine particular stones.

WHat is the principall vertue of the first commandement?

To loue God.

How doth the Marble stone teach vs this commandement?

The word that is vsed for Marble doth signifie ioy, either because Marble is the ornament of ioyfull places, as Ester 1.6. or because ioy is as a piller of marble vnto our life, for a cheerefull heart is the health and

שיש signifieth marble, & שיש signifieth to reioyce. Pro. 17.22.

and ſtrength of our bodies: The Lord that powred this hard and conſtant ſtrength into the Marble, muſt needes bee ſtrong conſtant, and without ſhadow of change, his legs are pillars of marble ſet vpon the ſockets of fine gold, Cant. 5. 15. his affection and loue endureth for euer & euer: when he walkt on the earth and trode ſo many wearie ſteps of loue, ſtill going and returning from one citie and countrey to another, preaching loue to the children of wrath, then were his legges like two vnweariable pillars of marble, & his ſhooes like ſockets of fine gold. Hereby wee are taught to continue in the loue of him that loues vs to the end, and not to ſuffer any harlotry pleaſure in this worlde to ſeparate vs at anie time from the conſtant loue of God that is in Chriſt Ieſus.

What is the principall vertue of the 2. commandement?

To worſhip God.

How doth the Alablaſter teach vs this commandement?

דר Alablaſter סדורח *pyra regus.*

Alablaſter is the ſtone where with the tombes were couered in times paſt; as both we ſee ſtill, and the word importes, of the ſame ſtone they made their boxes wherein

wherin they put their costly ointments as sweete spiknard and such like, Mark. 14. 3. First, that in the middest of their delightes, when they were perfumed with pleasures, they might remember their tombe, and their graue the place of their humiliation, and that they might abhorre themselues in dust and ashes, whereof they had a remembrance in this boxe made of a peece of their graue stone: and secondly, that those which now worship God in feare, might therein remember, that when they are at rottenest, and that corruption hath gotten the dominion ouer them, euen then is their graue as the whitest Alablaster boxe full of sweete Spiknard in the nostrels of God; and if, any say, that men did not thinke so farre on the vse of this Alablaster; yet this consideration was herein offered vnto them by the Lord, without whose prouidence euen such small things are not effected. This stone doth then admonish vs to sit first in the dust of humilitie, & so to hope for a seat of glorie.

For this reason also they placed their tombs in their gardens of delight 2. King. 18. 26. and Ioh. 19. 41. that thereby they might bee admonished to vse their delights soberly and also to remember that their rotten bones should one day be sweeter then the sweetest flowers and be placed in the garden of God

What is the principall vertue of the 3. Commaundement?

To know God.

How

How doth the Touchſtone teach vs this commandement?

Men vſe this ſtone for the triall of gold and ſiluer, and ſeeing God hath giuen vs his word for the triall of our thoughts and intents to knowe whether they be pure gold in the eyes of the Lord, and to bee a touchſtone to our faith, Heb. 4. 12. Wee are to apply it vnto our hearts, and to ſeek the knowledge thereof, for otherwiſe we both abuſe the gift of God: and the childrē of this world in the vſe of their touchſtone wil condemne the negligence of the righteous generation.

What is the principall vertue of the 4. commandement?

To praiſe God.

How doth the Amber teach vs to keepe this Commaundement?

The word that ſignifieth Amber doth alſo ſignifie a ſilent voice, becauſe the voice of praiſe is hard euen in the ſilence thereof: and when the glorie of God appeared vnto Ezekiel, his miniſtring ſpirits had a bright circle like Amber about thē Ezek. 1. 4. and the ſame ſhining colour was about him. verſ. 27. Gods glory is to ſhine about vs like a light from heauen, and

חשה of חשמל to be ſilent, and of מלל to ſpeake, it ſpeaketh without noiſe to the mind that conſidereth of it.

and then all the words of praiſe that wee ſpeake, are like beades of Amber that make beautifull braceletes for our armes, which will giue increaſe of grace and fauour with God and man.

And while our wordes doe praiſe the workes of his hand, he takes it, as though we tyed a ſiluer threed of precious beads about his owne right hand, for nothing els doth the brightneſſe of Amber, that was round about him, ſignifie vnto vs.

What is the principall vertue of the 5. Commaundement?

To honour our brethren.

How doth the Ruddle ſtone teach vs this commandement?

With this ſtone the Iewes both honored themſelues, and adorned their images Ier. 22.14. and Ezek. 23.14. This ſtone teacheth vs in his nature to paint out the good name of our brethren, to make our tongue the penſill of their praiſe, and to imitate the worke of God declared in it, which giueth ſuch a pure vermilion to the decking of our houſes.

Idols and falſe images haue receiued honour by this ſtone, as the prophet telleth vs, and therefore it is more reaſon

that Christian men which carie in them the true image of God should receiue honour by the consideration thereof.

What is the principall vertue of the sixth Commaundement?

To delight our brethren.

How doth the Bloud-stone teach vs to keepe this Commaundement?

After that God had giuen vs his owne sonne, as a sweet bloudstone to staunch the euerlasting issues of bloud that would haue broken out vpon vs for our sinne, 1. Pet. 1. 19. Hee also gaue vs this *stone, to stay the bleeding of our other wounds, wherein we both feele his present loue, and are remembred of his eternall loue, whereby wee are taught to saue life, and not to spill innocent bloud: euerie man should bee a bloudstone to his brother, and haue care of his peace and health; wee must not scratch out one droppe of his bloud, nor drie vp anie droppe thereof by grieuing him, but rather make our heart like a sweete Corall brayed and bruised for his sake to make thereof a Cordiall to take away griefe and sorow from his heart.

*for in him are all things created, and he is now also heire of all things, so that we must receiue and hold euerie thing litle or great of him.

What is the principall vertue of the 7. com-

commandement?

To auoid vncleanneſſe.

How doth the Stone teach vs this Commandement?

The grieuous diſeaſe of the Stone bringeth exceeding paine to that part of the bodie which is the ſubiect of luſt; much like the Emerodes which are mentioned, Pſalm. 78.66. Beſide other vſes to be made thereof, God hath ordained that fearfull and ſharpe ſtone to bee a cruell bullet or pellet againſt luſt, which being ſhot from the ſtone-bow of Gods iudgement into our bodies, might either kill or driue out vncleane deſires from our fleſh.

What is the principall vertue of the 8. *Commandement?*

To profite our brethren.

How doth the Iette teach vs to keepe this commandement?

God hath giuen vnto the Iette a nature to draw ſome kind of things vnto it, but vnto man he hath giuen no ſuch naturall power, but contrariwiſe riches rather flie from him, as a bird flieth from him that approcheth vnto her, Prouerb. 23. 5.

Therein we are taught that we ſhould not bee as the couetous man that is borne with a blacke iette-ring vpon euery finger of both his hands; nor as the Iet, that pulles at euerie thing, and yet drawes nothing but chaffe or peeces of a ſtraw vnto it. God hath giuen no ſuch ſnatching vertue to be inherent, or to ſticke in the fingers of our hande, which hee woulde, and might as eaſily haue done, if hee had beene content that we ſhould haue drawne and ſnatched from one another.

What is the principall vertue of the 9. commandement?

To ſpeake good for our brethren.

How doth the Adamant teach vs to keep this commaundement?

Ἀδάμας ἐπὶ ἀδάμας Gr.

The Adamant is of a hard and ſtrong reſiſting nature that looſeth not his vertue, nor changeth his nature in anie preſence, as the word it ſelfe doth note vnto vs. This is the precious ſtone that the Lord would haue to be ſet in the foreheads of all his miniſters, Ezek. 3. 9. teaching vs that it is the praiſe of all his ſeruants to beare a true witneſſe before friend or foe without partialitie, and to iuſtify

iuſtify the truth before princes, and not to be aſhamed of that which is the glorie of their faces; for Chriſtian boldneſſe and conſtancie is a ſhining pearle that increaſeth the light of their countenances, and bringeth more fauor at the laſt, then flatterie euer can procure. *Prou.* 28.23

What is the principall vertue of the tenth Commaundement?

To thinke and deſire good for our brethren.

How doth the Chryſtall teach vs to keepe this commandement?

The Chryſtall is of a cleare brightnes, and therefore the holy Citie is reſembled by it, Reuel. 22.11, noting, that as the citizens thereof muſt excell all creatures in their ſeuerall excellencies, ſo likewiſe in the clearneſſe of an vnſpotted mind that alloweth no vnlawfull thought.

The Chryſtall is alſo of a tranſparent brightneſſe that it may bee ſee thorough; teaching vs that the Lord which cauſeth the hard and ſtrongly compacted ſtones to be ſeene through, and that of vs, can more eaſilie ſee through euerie harde thing, and therefore through our reines, our heart, and our head which ſtandeth

as a Chrystall pummell or chapiter vpon the pillar of our bodies, which for this cause we are to keepe cleare as Chrystal, and pure frō wicked desires in reuerence of his discerning eye.

What is the principall vertue of the Gospel?

To beleeue.

How doth the Flint-stone teach vs to beleeue?

חלמיש of חלל to leape, and of אש fire, because fire sparkleth and leapeth out thence.

Out of the Flint commeth fire, as the word noteth, and as we see, thence commeth also a fountaine of water, Psalm. 114. 8.

The Lord that bringeth fire and water, the two pillers of our earthly life out of the hard stone, hath all the preseruatiues of life in his hand we see, and therefore wee may trust in him, and commit our liues vnto him,

And furthermore, if we bee dismayed in our cōsciences for want of his spirit, because we feele not true remorse for our sinnes, we may beleeue that hee which turneth the hard and dry stone into moist and soft flowing water, can also giue vs teares of true repentance.

If we complaine for want of zeale,

we

we may beleeue that God which bringeth fire out of the cold ſtone, will alſo turne our colde religion into ſparkes of burning zeale. He maketh a well-ſpring in the flint, he alſo diggeth a ſacred font in the flintie creatures whoſe hearts are ſtonie grõund, and hard as the rocke, and out of that vertuous well he maketh ſweete newe borne babes to appeare, and to lift vp their Chriſtian heades; hee turneth the myerie puddle of a corrupted heart into a milkie fountaine of regeneration, and maketh of the polluted ſoule a cleane and a newe ſpirit like a white ſwanne to ſwimme in the riuer of life: in this mightie Spirit of grace and righteouſneſſe are wee to truſt and reſt our ſelues for euer.

The Lord cleaueth the hard ſtones and openeth the dead wombes, and from thẽce bringeth forth liuing children vnto Abraham Matt.3.9. Rom.4 19. 20.

Hallelu-iah.

CAP. IIII.

The Primer of certaine peculiar ſtones.

WHat is the principall vertue of the firſt commandement?

To loue God.

How doth the ſtone with ſeuen eyes teach vs to keepe this commandement?

Chriſt Ieſus is the corner ſtone of the temple, in it there be ſeuen eyes, Zach. 3. 9 to teach vs his loue, that looks ſeuen times on vs where we looke once on him, and that with a ſeuenfold more bright ſhining of ſtrong loue: he alone in one day alone doth oftener reſpect vs, then ſeuen of his moſt louing children reſpect him in ſeuen dayes. And yet the Lord hath ſo cut out the grauing of this corner ſtone, that more beautie may be ſeene in one line of his face, then euer was in the light of all countenances, and more grace and glory hanging vpon one haire of his head like glittering bugles of ſweete conſolation, then euer was ſeene in all the faireſt creatures of heauen and earth together: and ther-

therefore seeing pittie, and beautie haue pitcht their tents in the apple of euery one of his seuen eyes, wee are to seeke the strength of his face, & to blesse our soules in his loue for euermore.

What is the principall vertue of the second Commaundement?

To worship God.

How dooth Iacobs stone teach vs to keepe this Commaundement?

Iacob tooke that stone whereon hee laid his head, while hee receiued comfort in his vision, and made it a pillar of Gods house. *Gene.* 28.18.19. Teaching vs in euerie place, where we receiue or remember any blessing of God, to worship God euen there, and to anoynt the ground wher wee stand or walke, with a reuerent acknowledging of his benefit, and to powre the oyle of a lowly spirit, like a meate offering vpon the seate where wee sit before the Lord.

What is the principall vertue of the third Commaundement?

To know God.

How doth the stone Ezel teach vs to keepe this Commaundement?

The stone that is set vp to direct passengers

sengers in the way, where the path is doubtfull, is called Ezel. 1. *Sam.* 20.19. Seeing then the way of life is crossed with manifold errours, and that the Lord hath set vp his word, like a piller of truth to leade vs that we erre not, if we labour not to know it, our errour will bee without excuse, our condemnation wil be marked in the stone Ezel, and the wisedome of the world will reproue the folly of Christians.

Of him that signifieth to walke in the way.

What is the principall vertue of the fourth Commaundement?

To praise God.

How dooth Moses stone teach vs to keepe this Commaundement?

Moses held vp his hands vnto the Lord, vntill he were able to stand no longer, and then were the stone put vnder him. *Exod.* 17.12. Wee cannot remember that stone, but wee must also remember what Moses did on the same whether wee will or no, and therefore that stone teacheth vs to praise God, so long as our legges will carie vs, and to remember that the whole Globe of the earth is giuen vs to that purpose, that Moses stone was giuen him, that on it wee might rest and stand in the praise of God.

What is the principall vertue of the fifth Commaundement?

To honour our brethren.

How dooth Rahels pillar teach vs to keepe this Commaundement?

If the Patriarkes had care in times past to preserue the names of their friend, euen after death as appeareth. *Gene.* 35 20. then much more ought our loue to honor them while they liue, wherein they both haue more need of it, and are more sensible in it. Euery man ought to be as a Pillar of honor vnto his brethren, wherein the emblemes and Epigrams of their good name ought to be ingrauen.

What is the principall vertue of the sixth Commaundement?

To delight our brethren.

How dooth the Rocke Selahammahlekoth teach vs to keepe this Commaundement?

That same stone of diuision, where the Lord pulled away Saul from fighting with Dauid. 1. *Sam.* 23. 28. is a monument vnto the world of Gods prouidence ouer the liues of his seruaunts, teaching vs to preserue life, and to part those that would fight together. Euerie man must bee a stone of diuision, to dissolue strife and wrath,

wrath that kils the delight of Gods ſeruants: but eſpecially the magiſtrate is to looke vpon this ſtone, and to behold the writ of peace deſcribed therein, which bindeth them to peace, and commandeth them to ſeeke peace, & enſue after it both for themſelues and for other men.

What is the principal vertue of the ſeuenth Commandement?

To auoide vncleanneſſe.

How doth the Stone rolled vpon the doore of Chriſtes Sepulcher, teach vs to keepe this Commandement?

All that are in Chriſt muſt bee buried with him. *Rom.* 6.4. In his buriall he had a verie great ſtone rolled againſt the doore of his Sepulcher. *Mark.* 16.4. *Mat.* 27.66. In our buriall with him, wee muſt make mortification like a blacke graue in our hearts, into which we muſt caſt all the vncleane affections and luſtes of the fleſh, if wee cannot quite kill them, wee are to ſmother them and to burie them quicke, and to rolle the ſtone of continencie vpon them: wee muſt remember Chriſtes burden and his oppreſſion, wee muſt ſuffer with him, and make the remembrance of his graue-ſtone to be as a doore of ſteele,

and

and as an yron barre vnto the denne of vaine desires that is in our mind, and further we are to set a watch about them, and to seale them vp. *Gal.* 5. 24.

What is the principall vertue of the eight Commaundement?

To profit our brethren.

How doth the Rocke Horeb teach vs this Commaundement?

Out of that Rocke the Lord gaue water vnto his people. *Exod.* 17. 6. hee made his people to sucke Hony out of the stone, and Oyle out of the hard Rocke. *Deut.* 32. 13. If the hard Rockes doe draw out their breastes, and become nurses to Gods children, and feede them with one breast of Honie, and an other of Oyle, the Lord would haue all hard heads to vnderstand that liberalitie, and workes of mercie and pittie, are not a superfluous humour of soft hearted people, and of kind fooles, as they call them, but such a thing as God lookes for from all natures, euen from the rockes, and hee will require it at all hands, teaching euerie stonie heart to open it selfe, and to gush out with streames of mercie to the comfort and profite of their brethren.

What

What is the principall vertue of the ninth Commandement?

To speake for our brethren.

How doth Mount Gilead teach vs to keepe this Commaundement?

Iacob and Laban made an heape of stones in that mount, and called it the heap of witnesse. *Gene.* 31.47.48. And it witnesseth their couenant of loue vnto this day: it teacheth men not onely to haue loue, but to witnesse loue by al meanes and deuises: As for example, to erect a stone, or to chuse some corner stone in a building, or some tree in the field which they are to passe by euery day or weeke, and thereon to write the first letter of both their names, or if they cannot write to make a seuerall marke for either of them, and then as often as they behold the same, to blesse one an other in their hearts, and to pray for one an other mutually? Or otherwise, to make some marke or dash with a ruddle-stone, or chalke, or knife, or such like thing vpon some fitly appointed place, that as those which intend a iourney together from a diuers place, doe binde flowers vnto some staffe of a Stile, or do set vp a stick in the way, to signifie vnto one an other that

So did Herod when he built a Cittie of his friend, and called it Cæsarea Philippi: for he called it Cæsarea of his owne name he being Cæsar, & Philippi of the others name, whome he loued. *Mat.* 16.13.

that they are paſſed by: euen ſo by a new marke or daſh they might witneſſe their faithfulneſſe in the continuall and dayly remembrance of one an other in their prayers: and a hundred ſuch waies beſides, which ſharpwitted loue will eaſily inuent, but theſe things are to be done with great wiſedome and diſcretion.

If any ſay, that this is childiſh & fooliſh, let them remember that the loue of Gods children is, and ought to bee ſtrong, and paſſing the loue of women. 2. *Sam.* 1. 26.

The chiefeſt meane to witnes this loue, is the tong, & that ſundrie waies, but principally when men meete together in any cõpanie, euery one ſhold thẽ be as a ſtone in that heape, to witnes to ſpeake good for their brethren, and not to backbite any, or to rehearſe the euill that is in them.

What is the principall vertue of the tenth Commaundement?

To deuiſe and deſire good for our brethren.

How doth the ſtone Zoheleth teach vs this Commaundement?

The Stone Zoheleth, is by interpretation the contempt of mind. 1. *King.* 1. 9. Ther Adonijah ſacrificed, but he was not accepted;

ted; it was neare to En-rogel, which is the well of reproch; to teach vs that a contemptuous mind without loue, maketh the Lord to abhorre our praiers: and besides, from an euill thought comes euill speech, if our heart bee the stone of contempt, our mouth will bee the well of reproach, it is the roote of sinne, and the fruit thereof is abhomination, to make vs an abhorring to the Lord and to all flesh.

What is the principall vertue of the Gospell?

To beleeue.

How doth Eben-ezer teach vs to beleeue?

When the Lord had helped the Israelites, vnable to saue themselues from their enemies, Samuel pitched this stone for a remembrance thereof. 1. *Sam.* 7. 12. that al flesh might know that the Lord is an help readie to be found in trouble.

He pitched this stone of helpe betwixt Mizpeh and Shen: Mizpeh signifieth seeing or watching, and it notes wisedome; Shen was a great rocke, signifying a tooth, because it was rough and ragged, and it notes strength, teaching vs that our wisedome and strength cannot saue vs, they are but as two weake staues, vnlesse the helpe

helpe of God come betwixt them: Ebenezer is the onely fort of our ſtrength, in which we are to truſt and beleeue.

Hallelu-iah.

CAP. V.

The primer of Mettals.

WHat is the principall vertue of the firſt Commaundement?

To loue God.

How doth Gold teach vs to keepe this Commaundement?

It is ſaid of Chriſt that his head is as fine Gold. *Cant.* 5.11. his head is an high mountaine where golden herbes and flowers of heauenly wiſedome and mercie do grow; euerie locke of his haire is a buſhie arbour wherein grace and glorie doe reſt themſelues: the thought of his head made duſt to be verie Gold, and all treaſures doe ſtill remaine in the power of that thought. His head is an vnſearchable mine where euerie haire is a veine of Gold or Siluer, and all the prickes of his crowne of thornes, were ſo many mattockes and Pick-axes

digging deepe into his head, to bring forth vnto vs the inualuable riches and endlesse happinesse that was hidden therein: Ah then seeke that face, and loue that golden head the tower of all sweetnesse, that so beautie, loue, riches & glory may meete vs and neuer forsake vs.

What is the principall vertue of the second Commaundement?

To worship God.

How doth Gold and Siluer teach vs to keepe this Commaundement?

In the Tabernacle which was the place of worship, almost all things were either made of Gold, or couered with gold. *Exod.* 25. throughout: Teaching vs that the worship of God is a vertue shining like gold, and further that godlinesse is great gaine couering vs with Gold, and prosperitie.

Moreouer, wee know that idoles haue beene made of Siluer and Gold. *Psal.* 115. 4 and by them God hath beene robbed of much worship: and to this day we see that by them men arise both to worship and honour, for Siluer aunswereth vnto all, so that now it is not onely an idole it selfe, whereon men set their hearts, but it maketh

keth all those rich possessours thereof like Siluer idols, they are bowed vnto, they are praied, and sued vnto, they are offered vnto, with reuerent worship, with humble petitions and supplications, and with manifold presents and oblations, as though there were a certaine deitie or God-head in them: and therefore seeing God hath beene so much dishonoured by them, our hearts ought to arise at the sight of these mettals, with desire of reuenge towardes them, by making thē as it were to restore vnto God the worship, that they took from him, while they stir vs vp so much the more to worship God, euen presently as we see them, and to cast our hearts at his feete.

The word that is vsed for money כרכון signifieth to do some great worke of כר strong or mightie, and of כן to prepare, because money is the monarch of the world that ruleth more then euer Alexander the great did commaund.

And seeing man hath receiued so much worship by them, it is great reason in the court of equitie, that the Lord whose power made them, and whose goodnesse gaue them, should much more bee worshipped in the consideration of them. Man hath found out a meanes to make both these, and all other hard metals to melt & resolue, and great shame shal it be vnto his head, if hee can find no way to bow his owne hart, though it be hard, and to make it relent and melt in the presence of God.

What is the principall vertue of the third Commandement?

To know God.

How doth the Tin-ſtone teach vs to keepe this Commaundement?

The theme of this word בדיל ſignifieth to ſeperate, that is to diſtinguiſh, and to marke out.

The vſe of the Tin-ſtone is to direct the meaſuring line, to marke out, & to diſtinguiſh the work of builders, as both the word ſignifies, and it appeareth. *Zech.* 4. 10. This Tin-ſtone auoucheth vnto vs the ſhortnes of mans wit, which cannot iudge of the height or ſtreightneſſe of a wall of twenty cubites without a meaſure, how then can it iudge of the path of vertue, and whether they walk euen in the ſame? how will they know the meaſure of the wals of the newe Ieruſalem, and how will they climbe the height therof? Seeing our wits wil not meaſure earthly things without an helpe, how ſhall we meaſure heauen, and the length and breadth of the way that leades thereto? Vnleſſe we ſeeke counſell from aboue in the knowledge of him, whoſe word is a meſuring line to deſcribe the borders of happines, & as a Tin-ſtone to direct vs in the building vp of our ſelues.

What is the principall vertue of the fourth Commaundement?

To

To praiſe God.

How dooth Braſſe teach vs to keepe this Commaundement?

Braſſe is denominated of ſounding, and the epithite giuen vnto it, is ſoũding braſſe. 1. *Cor.* 13. 1. And ſeeing God hath giuen vs the vſe thereof as in Bels, Cymbals, and other inſtruments of great pleaſure to delight vs, it followeth that wee ſhould bee mooued thereby to make a ſound of praiſe to delight him: when the ſeruants of God meete together, they ought not to breake vp their companie, before euerie one in his courſe haue made ſome ſound of praiſe like golden Bels chiming in faire order. For example: One may repeate a verſe of thankeſgiuing: An other may remember a promiſe of the new couenant, which is the Goſpell.

The word in the originall conſiſteth of ſounding and full letters.

A third may record ſome miracle of Egypt or the wilderneſſe.

A fourth may rehearſe ſome miracle of Chriſt.

A fift, ſome miracle wrought by the Apoſtles: euerie one in his order, magnifying the goodneſſe of Chriſt.

Or thus:

One may tel a ſtorie of ſome Patriarke.

A ſecond may tel a ſtorie of ſome iudge in Iſrael.

A third may tell the life of ſome King.

A fourth may tell ſome ſtorie of the prieſtes of the Lord.

A fift may tell of ſome Prophet.

A ſixt may tell a ſtorie of ſome priuate man.

Euerie one keeping his cale, and euermore at each pauſe praiſing the mercie of God, that endureth foreuer and euer as. *Pſal.*136. throughout.

Or thus.

Two or three may ſay ſomething of the creatures in heauen.

Two or three may tel ſomething of the creatnres in earth.

Two or three may remember ſomething of the creatures vnder the earth.

Or thus.

Two or three may ſpeake a word of our miſerie.

Two or three may tell ſomthing of our deliuerance.

Two or three may ſay ſome word of our thankfulneſſe.

Or thus.

Two or three may remember the bleſ-

ſings

ſings that are common to the whole land.

Two or three may rehearſe the bleſſings beſtowed vpon ſome one towne.

Two or three may rehearſe the benefits beſtowed vpon ſome one priuate perſon, either of thẽſelues or of their friends, euerie one obſeruing their turne in ſetting forth the praiſe of God.

Or thus.

One may declare the power of God.

Another may deſcribe the wiſedome of God.

A third may expreſſe the loue of God.

Or thus.

One may giue ſome word that is named in the Bible, & the reſt in their courſes, may tell where the ſame word is mentioned againe in the Bible, that ſo as they ſit on a row in their ſeates they may ſeeme as a column, or a pillar of a concordance.

Thus or twentie ſuch ſet waies beſide might we ſpeake of the name of God, and awaken our tongues like pleaſant Pſalteries in ſinging conſtantly vnto God, and in anſwering one another with a ſweete reſpondence of harty praiſes, or otherwiſe we might take occaſion of one an others talke

to glorifie God at all times, but euermore with great chearefulnes full of reuerence, and with exceeding gladneſſe full of exceeding humbleneſſe, that ſo we may bee indeede wel-tuned Cymbals, ringing out the praiſe of him from whoſe lips come all bleſſings and ſounds of comfort.

What is the principall vertue of the fifth Commandement?

To honour our brethren.

How dooth Gold and Siluer teach vs to keepe this Commaundement?

God hath giuen them to decke honourable perſonages. *Ezech.* 16.11.13. And in peeces of Siluer doe kings and princes cauſe their armes to be cut; their image & their ſuperſcription is there engrauen for their honour. *Mat.* 22.20.21. And ſeeing God hath giuen to his little ones a kingdome aboue all Cæſars, wee are to deuiſe of their honour, to haue their armes cut in our owne perſons, and to make their image and ſuperſcription of praiſe in our behauiour towards them, that ſo after the example of God ſpecified in Gold and ſiluer, we might bee as iewels and bracelets of honour to one another.

What is the principall vertue of the 6. commandement?

To delight our brethren.

How doth the Iron teach vs to keepe this commandement?

Iron is named of cutting vile things in peeces, and for this cauſe hath God created it, not that is might miniſter violence vnto our wrath, but that it might puniſh and repreſſe wrath, for they that delight in the ſword ſhall periſh by the ſword. Matt. 26. 52.

ברא of ברול to cut, and of ול a vile thing.

And he who (as it is verie likely) did make the firſt ſword, was called *Tubalkain*, which ſignifieth the poſſeſſion of ſlaunder or confuſion, either becauſe ſhame, ſorow and confuſion doe come from the wrathfull ſword, or els becauſe deeds of confuſion, and tumult, and iniury wer puniſhed by the ſword: ſeeing therfore that God hath created a creature for the correction of hatefull ſtrife, and hath noted the vſe therof both in the name of iron & of him that firſt wrought it, we are therby taught not to make our breaſts as a ſheath or ſcaberd for the ſword of grieuous wrath to bee put vp therein, but to liue in quietneſſe and delightfull peace toge-

together.

What is the principall vertue of the 7. Commandement?

To auoid vncleannes.

How doth Lead teach vs to keep this commandement?

μόλυβδος of μολύνω to pollute or defile.

Leade is named in Hebrew of the dark colour that it hath, and in Greeke of making other things black when it is rubbed vpon them, and in Latin of the heauy sinking that it hath to the ground: and in these regards are men called Leade in the scriptures. Ezek. 22, 18. because they are vncleane in themselues, and defile others, and sinke down in their vile affections to the loue of earthly things: seeing then that God hath herein discouered vnto vs the corruption of our nature, wee are to take heed vnto it, and to labour that our flesh be not as a leaden plummet to draw backe lines of vnclean motions vpon the table of our heart, lest Christ write vpon them the sentence of our destruction, and lest they leade vs to eternall darkenesse, and sinke vs into the bottome of that filthie dungeon.

What is the principall vertue of the 8. commandement?

To

To profite our brethren.

How doe Golde and ſiluer teach vs this commaundement?

The greateſt thing that hindreth vs frō ſeeking the profite of our brethren is the loue of gold and ſiluer to the remouing whereof we are to ſtriue.

If we conſider the place where Golde and ſiluer is gotten: firſt it is in the bowels of the earth, where God hath hidden it from vs that we might not ſet our eyes vpon it, Iob. 28. 1.

Secondly, the chiefeſt and the greateſt mines of gold be in the Weſt India, which is as another world, or elſe they are at the ends of this earth, whence they cannot be fetcht without great labour and danger, 1. King. 22. 48. to teach vs that theſe ought to bee in the furtheſt end of our thoughts, or rather quite baniſhed out of our minds.

If we conſider the chiefe places where they are vſed: firſt it was in the tabernacle where they made ſnuffers and ſnuffdiſhes of pure golde, Exod. 25. 38. to teach vs that thoſe which dwell in Gods houſe ſhold make a baſe account of gold, which ſerueth and waiteth vpon the meaneſt and baſeſt offices.

Secondly, it was vſed in the paterne of the new Ieruſalem, the ſtreete of the citie was of pure gold, Reue. 21. 21. Teaching vs that whoſoeuer will be a citizen thereof muſt tread gold vnder his feet, & count ſiluer as the ſtones of the ſtreet.

If we conſider the creatures that poſſeſſe gold firſt, it is the poſſeſſion of the canker which conſumeth it, Iam. 5. 3. and therfore we are not to boaſt of that which the worme hath as wel as we, nor to treaſure vp that which the worme will deſtroy.

Secondly, the men that were wicked and Pagans cared not for it: the Medes deſpiſed it, Eſa. 13. 17. & they cõdemne thoſe Chriſtians that loue it.

Thirdly, the men that were wiſe eſteemed gold and ſiluer as the ſtones of the ſtreete, 2. Chron. 1. 15. and therefore the children of wiſedome might not poſſeſſe it in their girdles, Matth. 10. 9.

Fourthly, houſes full of gold and ſiluer were giuen to the fiends in poſſeſſion, & the diuels are manie times ſet to keepe a treaſure, Eſa. 13. 21. 22. ſo that golden people may be as bad as diuels, who are often times executors and adminiſtra-

tors

tors vnto rich men.

The nature of golde is to be drawne forth maruellously, so that as the learned affirme one ounce of gold will extend as farre in guilding as eight pound of siluer, & in this spreading nature therof we are taught that gold ought to bee giuen and dispersed abroad, it is named of a gift, because it ought to be drawne forth of the purses and boxes, and to be giuen to the seruants of God. *Zanchius de operibus Dei, parte secunda, lib. 3. cap. 6.*

What is the principall vertue of the 9. Commandement?

To speake for our brethren.

How doth Gold teach vs this commaundement?

The arke was ouerlaid with gold both within, and without, Exo. 25. 11. to signifie that the Lord requires not onely inward beautie but outward also: it is not inough for vs to say, *I meane well, whatsoeuer I say*, or to say: *You must not take heede to my words, for I thinke no hurt*: But God will haue vs to witnesse our good meanings, and not to speak wickedly though we do not think it. The kings daughter is all glorious within, and her outward raiment is also of broydered gold. Ps. 45. 13

when

whē God gaue vs gold for outward beautie, he meant that we ſhould profeſſe loue to our brethren, as an outward beautie of holineſſe.

What is the principal vertue of the tenth Commandement?

To deuiſe and deſire good for our brethren.

How doth the Golde teach vs to keep this commaundement?

The Arke was ouerlaid with pure gold Exod. 25. 11. It was pure golde without droſſe or mixture of any other mettall, which God required in the vſe of the tabernacle, noting that God will be ſerued with a pure heart. If we would haue the Tables of the couenant, and the teſtimonies of God to be locked vp in our head as in the Ark of God, we muſt then ouerlay it with pure thoughts free from all vnlawful deſires: God would haue puritie to be a badge of the beſt mettall, & through pureneſs of mind we attaine to the higheſt ſtep of vertue commāded in the tenth commandement.

What is the principall vertue of the Goſpel?

To beleeue.

How do the Mettals teach vs to beleeue?

The

The hardneſſe of gold, ſiluer, braſſe & iron were broken in peeces and turned into the chaffe of ſummer flowers by the ſtroke of God, Dan. 2. 35. which teacheth vs not to truſt in anie earthly power. If we had a wal of braſſe round about our land, if wee had caſtles of ſteele with brazen gates and barres of iron, yet might we not truſt in the ſame.

Salomon made two hundred Targets of beaten gold, and Reboboam made as many of braſſe when they were gone, but all thoſe ſet one before another could not protect vs from the leaſt ſtroke of Gods wrath, yet he that made the hardneſſe of all theſe, and gaue man the wit to make ſhields and targets of theſe, is a ſure buckler in the day of trouble. 1. *Kin.* 10. 16 1. *king.* 14. 27

We are not to make golde our hope, nor to reſt vnder the ſhadow of ſiluer, we may not ſay to the bagge of gold, *Thou art my confidence againſt a time of need.*

Halleluiah

Cap. VII.

The Primer of the Waters.

What is the principall vertue of the first commandement?

To loue God.

How do the Waters teach vs to keepe this commandement?

It is an incomprehẽsible thing to consider and conceiue the multitude and the strength of those vehement desires of water and drink which thirst hath procured; all which God hath satisfied with water: The Hart brayeth after the riuers of waters, Psal. 42. 1. the wild Asses with all the beasts of the field doe thirst after the springs, Psal. 104. 11. and men haue extreme longing after them, 2. Sam. 23. 15. Iudg. 15. 18. & the Lord whose breath made the waters, is he that fulfils the desires of all: If all these desires could bee brought into one, if the thirstinesse of the chased hart were added to the raging thirst of the wild asses, if the thirst of all the foules of the aire, and the beastes of the field were ioyned with mans intollerable thirst, and if the vnquenchable thirst of al

damned

damned ghoſtes who would runne from one end of the world to another to get but one drop, ſhould meete in one with all the former deſires, then this deſire ſhould be offered vnto God; with ſuch longings of loue are wee to embrace his goodneſſe, who hath ſtirred vp all theſe violent deſires in his creatures after water, and hath alſo power to ſatisfie them. If in all our deſires we pant after him, hee will bring vs to liuing fountaines of heauenly comfort, Reu. 7. 17. Otherwiſe he is able to bring all theſe enraged deſires vpon vs neuer to be quenched. *Luk.* 16. 24.

VVhat is the principall vertue of the 2. *commandement?*

To worſhip God.

How do the Waters teach vs this commandement?

The waters of the ſea and the waues thereof are lifted vp with ſtormes, they go vp to heauen and deſcend to the deepe againe, ſo that the hearts of thoſe that behold them do melt for feare, Pſal. 107. 26. If the raging ſea, when it knitteth the browes, and ſometh with anger, do ſo caſt downe theſe that are therein, much more are we to bee moued in the

preſence of the Lord who made the ſea, & with his rebuke maketh it to fly away, Plalme 104. 7. who containeth more dread and horrour in one wrinkle or frowne of his countenance then euer was ſeene in all the proud waues of the roaring ſea.

What is the principall vertue of the third Commaundement?

To know God.

How do the Waters teach vs to keep this commandement?

The Lord hath made the ſea as a looking glaſſe for vs, that therein we might ſee his glorie, and learne his power, Pſal. 107. 23. 24. A type hereof was ſet in Gods houſe. 1. King. 7. 23. In this watery glaſſe we may ſee the face of God, and the light of his countenance, and thus may we come to know God, if we looke heerein, and meditate in his works declared vnto vs in the ſea.

What is the principall vertue of the fourth Commaundement?

To praiſe God.

How do the Waters teach vs this commandement?

The roaring of the ſea is a ſound of praiſe

praise vnto the Lord,& the riuers running with a noise of dashing waues do clappe their hands,& shout before the glory of his name,Ps.98.7.8.hereby we be taught to turne the sound of the floud & of euery brutish & insensible creature to a sound of praise;we ought to make a dittie for all maner of sounds that we heare, because there is no sound,but something may be collected thence,as the Lord teacheth vs by the sound of the waters:as for example the sea and the deepe in their sound say thus; *The wisedome is not in me,it hath no bottome,it is vnsearchable, Iob.* 28.14. When the wind makes a hushing ouer our heads it soundeth thus. *God is at hand,the noyse of his chariot is in your eares, Ps.*18.10. Whē the birdes make a noise, they sing thus, *Glorie vnto God in the highest, we flie high, but his glorie is high aboue the heauens, and farre aboue our songs.* When any thing breaketh,& giueth a crack,it saith,*Vanity*, or *Mortality*. When any thing falleth to the ground,as if a book or staffe should fall out of our hands,it maketh an O,and proclameth *Error,Ignorance* & *weaknes*.Thus we must think they say,for thus they do say by cōsequence,& many more things also

deliuered in these and such like sounds to the magnifying of God, and the abasing of man, exalting his glorious name in our shame and weakenesse.

What is the principall vertue of the fifth commandement?

To honour our brethren.

How doe the Waters teach vs to keepe this Commaundement?

Israel is the dominion of God, and at that soueraintie the sea flyeth, and Iordan is driuen backward Psal. 114. 2. 3. If the mighty waters of swelling flouds and seas do so honour Gods people, that as the young men went away and hid themselues at the presence of Iob; so they also depart for the reuerence of Gods children, it teacheth those that nowe swell with pride like Iordan and the sea, to honour those in whom the image of Gods dominion appeareth. If wee saw all the myre and water that is in the streete to runne away it selfe from before the feete of Gods elect, and to make the way faire whensoeuer they passed by, wee would iudge it a rare example of honour done vnto them, but we may see more then this, when wee beholde the great

deepes

deeps to riſe vp, and by heaps to flie from the faces of Gods glorious & honourable ſeruants, who are therfore to be honored of vs alſo with all willingneſſe and reuerence.

What is the principall vertue of the ſixth commandement?

To delight our brethren.

How do the Waters teach vs to keep this commandement

The word which is vſed for pure water, Leu. 14. 5. 6. ſignifieth properly liuing waters, becauſe water is the maine piller of life to al liuing things: that which is water at night is many times graſſe before morning, and that which is graſſe in the morning, being eaten of the Cow, is turned into milke before night, and that milke being eaten of man is turned into life-bloud within two or three houres: ſo that if either water, milke, or bloud will waſh away the frowardneſſe of our nature, wee haue them ſet before vs to conſider the loue of God reuealed in them to teach vs loue and care to preſerue one another. *Gen. 26. 19.*

Moreouer two drops of water beeing put together doe vnite themſelues, and

become one water and one drop, yea & contrarie to nature the water ascendeth to ioyne it selfe to a wette thing, as for example, if Gedeon had taken a locke of wooll frō his fleece when al the dew was wrung out of it and dipped one part only of the lock of wooll into the boule of water while the wooll was wette, the water would then haue come into the highest part of the wooll euen as a drop of inke ascendeth it self into the pen, whose point only doth touch it. Now the Lord (in whō all things moue) would teach vs hereby that he would haue his creatures to striue euen against their nature, and aboue their strength to be ioyned together, and to ouercome all the grudgings of dissention. If man transgresse his will when other creatures keepe it, he must then needes be the shame of them all.

What is the principall vertue of the 7. commandement?

To auoid vncleannesse.

How do the Waters teach vs to keepe this Commandement?

The earth and all the creatures thereof consist of water, 2. Pet. 3. 5. And man that liues in this world is but a puddle of cor-

corrupted water, and to loue vncleane flesh is as if a man should fall in loue with one of those famous bogges or quakemires that are in Ireland, and wish himself to be beshapte into a frogge or a swine, that he might alwayes walke and wallow in the same.

Moreouer, the Lord quieteth the sea, and turneth the storme into a calme, Ps. 107.29. If then the voluptuous humours in our bodie which is but as a cup made of the husk of an akorne in respect of the sea, will not be pacified when the Lord saith vnto vs, Be still; euerie drop of water in the sea will bee witnesse of our monstrous rebellion and disobedience.

What is the principall vertue of the 8. Commandement?

To profite our brethren.

How doe the Waters teach vs to keepe this Commaundement?

All the riuers runne into the sea, yet the sea is not full, for the riuers go vnto the place from whence they returne and go, Eccles. chap. 1. 7. Though ten thousand mightie riuers runne euerie day into the sea, yet is it not one droppe the fuller, be-

The word in the Chaldee that signifieth the sea, doth also signifie a Sinke, be-

cause as a siue is full of holes through which the water runneth out, as fast as it is poured in, so the sea is a siue in respect of the holes & pores, & channels and secret sluces, that are in it, through which the water is conueyed out, and caried into the land by vnknowne paths.

because they ar cōueied out as fast as they come in, partly by the Sunne that drawes them into the cloudes, and partly by channels and conduits vnder the earth, through which they goe into the midland, and breake out in springs and wels, for the vse of man: so that the sea is the poole of Gods treasure from whence flowes all wealth and prosperitie vnto the world: and all these riuers are the streames of Gods liberalitie, and euerie time that either we wash our hands in the water or drink therof, we are to thinke of this vertue, & to follow the patterne that God hath layd before vs; when riuers of wealth flow in, wee are to send it out as fast as it comes, and to bee neuer a whit the fuller, or the richer at the yeares end.

What is the principall vertue of the ninth Commaundement?

To speake for our brethren.

How do the Waters teach vs to keepe this Commandement?

פים & ים of the sounding ms that are in them: as the word that sig-

The sea and the waters are denominated of making a noyse; and greate soundes are compared to the noyse of manie waters, Ezeck. chap. 1. vers. 24.

But

But at the day of Christ when hee begins to rebuke the world, the Sea and waters shall beginne to chide and to roare vpon them, that now lift vp their voice against others. *Luk.* 21.25. Then shal wicked speakers curse themselues & gnaw their owne tongues for griefe, when for the least word of spite that euer they spake, they shall heare horrible roarings of eternall astonishment to sound from the Sea, and to reproach them of all their vniust speeches.

signifieth to sound non is also deriued of the M that is in it, the pronunciation wherof makes a humming sound.

What is the principall vertue of the tenth Commaundement.

To deuise and desire good for our brethren.

How doe the Waters teach vs to keepe this Commaundement?

In the Sea and waters one deepe calleth vp an other. *Psal.* 42. 11. One waue maketh and driueth forward an other, the noyse and violence of the water spoutes, and the force of the floud-gate stirreth vp such tumults in the water: So is it in the mind of man, euen as the stone cast into the water, dooth make twentie wauing circles round about it, so one vngodly motion cast by Sathan into our hearts, dooth stirre vp a great number of other desires, like

like the waues of vngodlineſſe round about it; God hath made thoſe daungers in the Sea ſo inſtant one vpon an other, and hath tied outward miſeries in ſuch a continued order, yea and inward tentations alſo to puniſh the wandring of our thoughts and deſires that ſtriue, which ſhould bee formoſt in the band of concupiſcence and vnlawfull wiſhes.

Here place the Tipe of the ſtoud of iniquitie.

VVhat is the principall vertue of the Goſpell?

To beleeue.

How doe the Waters teach vs to keepe this Commandement?

The Lord is king of the ſtoud, and hath his throne prepared vppon the great waters, his left foote ſtands on the earth, and his right foote on the ſea. *Reue.* 10. 2. hee ſteps from heauen to earth at one ſtride, and is with all his ſeruants in their dangers at the twinkling of an eye. The whole ſea is but as a ſpoonefull of water in his ſight, al which he carieth as eaſily in his hand, as it carrieth all thoſe that ſayle vppon the ſame; and it encourageth vs to haue faith

and

and hope in his power wherſoeuer we be, or whatſoeuer betide vs: his name, his might, and his preſence is better then an Arke of Pine trees vnto vs, in which alone we are to count our ſelues ſafe and ſure.

Hallelu-iah

CAP. VII.

The Fiſhes primer.

WHat is the principall vertue of the firſt Commaundement?

To loue God.

How doe the Fiſhes teach vs to keepe this Commaundement?

All the chiefe Cities of the Philiſtines ſtood vpon the Sea-coaſt, and being Hauen townes, they had their chiefe commoditie from the Sea and the Fiſhes therin; for this cauſe that comfort and benefit which they receiued by fiſhes, made thẽto ſet vp their idole Dagon, which ſignifieth a fiſh; the vper part hereof reſẽbled a man, and the nether part a fiſhe, this was their Sea-god Neptune, or ſome watry nymph, which they ſuppoſed to be Queene of the Sea.

sea. 1. *Sam.* 5. 2. That wisedome, power, and loue which God hath reueiled in the Fishes, if we had neuer seene any other of Gods glorious workes in heauen or in earth, might make vs to acknowledge God, and to chuse him for our Lord by setting our loue, and our hearts vpon him: It made the Philistines to acknowledge a God-heade, and to serue the same, though after a wicked manner: but if this will not perswade vs to loue the Lord, at the day of iudgement, when the throne of vertue and righteousnesse hath condemned vs, wickednesse shall also set vp her selfe in a throne, and the iniquitie of the hethen shall giue a further sentence of deeper condemnation vpon vs.

What is the principall vertue of the second Commandement?

To worship God.

How doe the Fishes teach vs to keepe this Commaundement?

The Fishes tremble at Gods presence. *Ezech.* 38. 20. If the feare of Gods maiestie pearce into the bottomes of the great deepe, and to the fishes in the gulfs thereof, if his glorie passe by vs, and goe so farre beyond vs, and yet we remaine vnmoued

and

and vntouched with the ſame, then are we to feare that looke how many cubites his power hath deſcended lower then vs, to humble the creatures that are vnder vs, and vnder the earth, that ſo many more ſtripes and meaſures of wrath ſhall be laid vpon our ſhoulders, to preſſe vs downe to the deepeſt pit of ſhame and miſerie.

What is the principall vertue of the third Commaundement?

To know God.

How doe the Fiſhes teach vs to keepe this Commaundement?

Iob biddeth vs to aske the Fiſhes, and they wil declare vnto vs the waies of God *Iob* 12. 7. 8. The fiſhes teach vs to find out God by his footeſteps in the deepe, they are expounders of the lawe and interpreters of the Goſpell: like learned ſcribes they ſit in Moſes chaire, and in their owne nature reade vnto vs a lecture of Diuinitie and of Gods truth, ſo that the Sea is vnto vs as a Schoole of the Prophets, whereof euerie one ſwims with a booke of meditations vpon his backe: and our iudgement muſt needes bee moſt iuſt, if all theſe teachers cannot make vs to know God.

What is the principall vertue of the fourth Commaundement? To

To praise God.

How doe the Fishes teach vs to keepe this Commaundement?

In the Leuiticall Tabernacle, we reade that God was praised by many sacrifices of sundrie foules and fourefooted beastes, but we reade of no Fish that euer was offered vnto him: and therefore so much the more ought wee to striue to praise God in the fishes, least he loose his glorie, or haue lesse glorie by them then by his other creatures.

And besides, when all other creatures were destroyed. *Gene.*7. The fishes were preserued for vs, so that they or wee for them in this respect, do owe more thankfulnesse vnto GOD, then for other creatures.

When other creatures had their natures described in the names that Adam gaue vnto them. *Gene.*2.19.20. there was nothing said of the fishes, and therefore no particular Fish directly named in the Bible, except the Whale: so much the more are we therefore now to meditate praise in them, seeing Adam by the counsell of God hath left them for his children, to exercise their mindes in finding out their

name

name & nature, which is the print of Gods glorie in them.

What is the principall vertue of the fifth Commaundement?

To honour our brethren.

How doe the Fishes teach vs to keepe this Commaundement?

God hath subiected the fishes vnto the rule of man, *Gene.* 1. 26. Euerie scale that any fish hath, is a glasse wherein our glorie shines, a Cypher of our praise, and a badge of the preheminence that God hath giuen vs, if GOD haue giuen vs so many creatures, to carrie so many badges of our praise and glorie, after his example we are to carrie in our persons and in our behauiour, euerie man a note of his brothers dignitie and honour.

What is the principall vertue of the sixth Commandement?

To delight our brethren.

How doe the Fishes teach vs to keepe this Commaundement?

As birds by flights, and beasts by heards and flockes, so much more doe Fishes goe by scooles, and if men haue not fellowship and communion, these multitudes of creatures will bee so many Iuries to giue

verdict

The word in the Chaldean אברומא of a word that signifieth to destroy אבד.

verdict against them: Fishes also bee most deuouring creatures aboue any Birdes or beastes, and when men oppresse and deuour one an other like Fishes of the Sea. *Habb.* 1.14. then doe they deserue to haue a place vnder the earth, in the lakes and seas where the Dragons of the deepe may meete with them: cruell creatures must goe vnder the earth.

What is the principall vertue of the seuenth Commaundement?

To auoid vncleanneſſe.

How doe the Fishes teach vs to keepe this Commaundement?

Certaine fishes are engendered of the mud and slime in those places where they were neuer put, like those creaturs which the slime of Nilus bankes bringeth forth in great multitude, through the heate of the Sunne without any possibilitie of lust.

And some fishes bring foorth of themselues without generation, hauing neither male nor female among them, the experience of Fishers hath found a Spawn in them all, and that at first as soone as euer they were brought forth, and yet they exceede all other creatures, in abundant increase and multiplying. *Gene* 48.16. and the

the word that ſignifieth a Fiſh by inuerſion, ſignifieth a multitude, becauſe of their number, to teach that where leaſt luſt is, there is Gods bleſſing in moſt aboundaunce. דג and thence by tranſpoſition דגה.

What is the principall vertue of the eight Commaundement?

To profit our brethren.

How doe the Fiſhes teach vs to keepe this Commaundement?

Some Ilands are altogether maintained by Fiſhes, and many other feede much with them, and therefore the fiſh is named of feeding vs, and other commodities doe alſo come of Fiſhes, as *Neh.* 13. 16. which teacheth vs to make our counſell as a fiſhing net, and the worke of our hand, as an Angle-rod to procure the wealth of our brethren, and to feede them according to the loue of God, who hath giuen vs a licence not onely to eate fleſhe and fiſh, which our fathers before the floud might not, but to eate all kind of fleſh and Fiſh without pollution, which the fathers vnder the law might not: and hath laſtly giuen vs his owne fleſh to feede our ſoules, that we might learne to ſpare nothing for our friends, but if neede were in extreme *Piſces of paſco* to feede.

famine to open our veines and giue them some of our bloud to feede them.

What is the principall vertue of the ninth Commaundement?

To speake for our brethren.

How doe the Fishes teach vs to keepe this Commaundement?

The fish opened her mouth and gaue Peter a Shekel of siluer. *Mat.*17.27. The bountifulnesse of God is to bee followed as neere as may bee in the same kind. The fishes mouth instructeth vs to open our mouthes with comfort, and to keepe the
*Prou.*22.1. law of grace vnder our tongues. Salomon saith, louing fauour is aboue siluer and gold, and when we speake to the heart of our friends and breath louing fauour into their bosomes, our mouth droppeth out shekels of siluer, and when wee conferre of the testimonie of Iesus, then the shekel of the Sanctuarie falleth from our lips, which is double and twise as much as the other shekel: And this is the gift that is giuen vs of Peters fish; this is the lesson that we learne in the consideration thereof, to inrich our brethren with the fruit of chearefull and godly speech.

What

What is the principall vertue of the tenth Commaundement.

To deuiſe and deſire good for our brethren.

How doe the Fiſhes teach vs to keepe this Commaundement?

The ill fauoured Oyſter hath in it a bright Pearle, from whence the Apoſtle fetcheth his parable, whē he ſaith, we haue our treaſure in Oyſter ſhels. 2. *Cor.* 4. 7. Now mans head is a precious and an elect veſſell to carrie in it the knowledge of Gods glorious Goſpell (although according to the rule of proportion, if it bee compared with the treaſure it keepeth, it is a thouſand times more vile then the Oyſter ſhell, compared with the Pearle that is in it.) ἐν ὀστρακίνοις σκεύεσιν.

Many lockes and keyes doe argue the price of the iewell which they keepe, and many papers wrapping a token within them, one about an other do note the worthineſſe therof, as for example: The tables of the Teſtament which were laide vp, firſt in the Arke, and ſecondly the Arke bound about with pure gold, thirdly ouerſhadowed with Cherubins winges, fourthlye, encloſed with the Vaile of

the oracle, Fiftly, with the compaſſe of the tabernacle, Sixtly, with a court about all, and ſeuenthly with a treble couering of Goates, Rams, and badgers skinnes aboue all, muſt needes be precious tables: And ſo alſo when the Lord made our head the ſeate of vnderſtanding, and ouer-laide it with haire, skin and fleſh like the three-fold couering of the Tabernacle, and then compaſſed it with a skull of bone like bordes of Cedar, and afterwards with diuers skinnes like the ſilken curtaines, and laſtly encloſed it with a yellow skin like the purple vaile, which Salomon cals the golden Ewer. *Eccleſ.* 12. 6. hee would haue vs to knowe that it were made for ſome great treaſure to be put therein.

If God put ſo ſhining a Margarite into the vile ſhell, hee would haue vs to thinke that into our head wee ſhould treaſure vp pure thoughtes, like cleare pearles free from all ſtained deſires, which might as much excell the veſſell of honour whereinto they are put, as the Pearle exceedeth the ſhell.

What is the principall vertue of the Goſpell?

To beleeue.

How

How doe the Fishes teach vs to beleeue?

The Lord that made the sea of nothing, and can therefore as easily make of euerie drop in the sea, and of euerie bubble in the waters an other large Sea full of fishes, he that makes the fishes to come themselues vnto vs. *Ioh.* 21. 6. and can make the least Loche or Pinke to satisfie a thousand men. *Mat.* 14. 17. & 15. 34. may well deserue a faithfull heart, to be giuen vnto him in this consideration of his power.

We may wel make him our Castle, that giues such a strong fortresse of a hard shell to the Oyster, the Cockle and the Muscle, and we may well thinke that he will bee a bukler vnto vs, that giues two sharp pricks like sword and dagger to the Sticklebag or sharpling one of either side; when great troubles come vpon this generation, this little creature may comfort vs, and teach vs, that Gods power and loue shall stand at our right hand, and at our left, for we are better then many Sticklebags.

Hallelu-iah.

CAP. VIII.
The Whale his Primer.

WHat is the principall vertue of the first commandement?

To loue God.

How doth the Whale teach vs to keepe this Commaundement?

Ther is no man that can force the Whale to peace, or to humble himselfe that hee should make a couenant with vs. *Iob.* 40. 22.23. and how much more vnable were we to bring the Lord that made him vnto a couenant & peace? And how miserable had we beene if he had not freely offered and giuen vs his loue? Seeing then he hath loued vs first, we are to loue him againe. 1. *Ioh.* 4. 19.

The hart of the whale is as strong as the stone, and hard as the nether Mil-stone. *Iob.* 41. 15. It is vnmoueable and shrinketh not; God is the God of hearts, and the creatour of strong loue: he can and will giue vs more hearts then there be fishes in the Sea, and euerie heart shal haue more constant loue in it, then any heart as great as the Whales would now hold, strong loue that will neuer vanish, neuer bee forgotten; euerie soule in heauen hath a louing heart

heart, ſtrong as the rockie mountaine that will neuer be remooued from vs, and ſeeing God hath ſuch loue in his treaſures for vs, wee are to loue him with all our ſoule. The word that is vſed for the Whale. *Gen.* 1.21. ſignifieth a gift, the Sea is as a paile full of water, where in the Lord ſends vs this fiſh as a preſent and token of his loue, that wee might know what hearts full of ſtrong loue he can giue vs, and what hee can doe for vs.

תנין of תנינים to giue.

What is the principall vertue of the ſecond Commandement?

To worſhip God.

How doth the Whale *teach vs to keepe this Commaundement?*

There is none ſo fearce that dare ſtirre him vp, and who then can ſtand before the Lord? If the preſence of the Whale make their ſpirites to faile, how much more are their harts to melt before the face of God, whoſe rebuke drieth vp the ſea, & maketh the Dragons of the deepe to rotte before him? The chaldee word vſed for the whale ſignifieth to weaken, or to humble, becauſe the might of God declared in his creation, may well ſhew vs our weaknes, and humble vs thereby.

Iob. 41.1.

דלל of דלין to be poore and weake.

What is the principall vertue of the third Commandement?

To know God.

How dooth the Whale teach vs to keepe this Commaundement?

The play of the Whale is noted vnto vs. *Psal.* 104. 26. It is further described vnto vs. *Iob.* 41. 22. 23. And being deliuered by Gods voice, wee ought to make vse thereof, the Lord telleth vs how his tumbling and wallowing makes the depth to boyle, and maketh the Sea like a pot of oyntment, that the drops thereof might annoynt our heads with wisedome, and make our faces to shine with increase of knowledge gotten by the consideration of his plaie: by dashing the waues, hee maketh a path to shine after him, and therfore the Greeke word for the Whale, signifieth also a Glow-worme, because hee shineth by the waters a farre off; and the fome that hee maketh, giueth the Sea an hoare head, so that like an auncient sitting in the seate of wisedome, hee enlightneth our vnderstanding in the meditation of his sport and strange pastime. Now if the play of this brutish and vnreasonable creature can giue vs counsell as well as the

φάλαινα. A Whale or Glow-worme.

the hoare haires and the white head, then ought our play and our recreations to be then that in the vſe thereof we might inſtruct & edifie our ſelues, as for example, to reed diuine riddles to declare parables and hard ſentences of olde, and to ſeeke ſincere ioy in the varietie of Chriſtian exerciſes, that ſo vngodly games, vaine ſportes, and the laughter of fooles, which is like the crackling of thornes, might be farre from vs.

What is the principall vertue of the 4. *Commandement?*

To praiſe God.

How doth the Whale teach vs to keepe this Commaundement?

If the Lord do not keepe ſilence concerning his partes, nor his power, nor his comely proportion, Iob. 41. 3. then ought not we to hold our tongues, but to ſpeake of the ſame theame which the Lord ſpeakes of from heauen, and that not confuſedly, but orderly and diſtinctly to gather ſome note of Gods praiſe from euerie part of euerie creature, and from the might that is in that part, and from the verie forme and faſhi-

on

thereof: the pourtraiture of Gods glorie is drawne out in the proportion of euerie member, & euerie seuerall lineament is a seuerall verse of his praise.

What is the principall vertue of the fifth commandement?

To honour our brethren.

How doth the Whale teach vs to keepe this Commaundement?

The Whale beholdeth all high things, he is a king ouer all the children of pride, Iob. 41. 25. In the earth there is none like him, hee is named in the Indian tongue of despising, because he contemneth all other mortall creatures: and the most ambitious man may here see that vaine glorie is a vile thing, when as the highest cannot boast of such power as this monster; and may therefore learne to make themselues equall with the lower sort, and to remoue the stumbling block of pride which hindreth them from giuing honour to their brethren,

Azel, of אזל that signifieth to contemne.

What is the principall vertue of the 6. Commandement?

To delight our brethren.

How doth the Whale teach vs to keep this Com-

commandement?

The ſtrength of the Whale conſiſteth much in the cloſe knitting of his ioynts together, one member is tied to another, Iob. 41. 7. 8. 14. and thereuppon is hee called* Leuiathan, all which teacheth that a kingdome or a houſe ioyned and knit together is hard to bee wonne or ouercome: and therefore the children of God muſt cleaue together in a faſt and ſure fellowſhip, and ſo ſhall the leaſt of them be as a mihtie Leuiathan to reſiſt the furie of their aduerſaries.

* of לוה that ſignifieth to ioyne, to couple, and to ſtick together.

What is the principall vertue of the 7. commandement?

To auoid vncleanneſſe.

How doth the Whale teach vs this commaundement?

The ſight of the Whale is ſo terrible, that one ſhal euen ſwoune for feare and periſh at the ſight of him, Iob. 40. 28. And this may warne vs to take heed how wee looke vpon that which it is not lawfull to haue, ſeeing God hath ſuch fearfull ſights to puniſh the wãton looks of a luſtful eye, for it were better to look in the horrible

coun-

Beauty a vile witch and most mischieuous although by creation at first as an Angel of light.

countenance of this monster, then to feed our eyes with the light colour of withering faces; nay more then this, we may truly say, that there hath come more mischiefe and euill from the beautifull faces that are full of sweetnesse and fauour, then euer came from all the deadly and most grimme countenances of horrible diuels and fiendes that euer appeared in this world, for the beholding of these driueth vs from sinne, and draweth vs to pray and call vpon God, the other draweth vs to sinne & allureth vs to vncleanesse, making vs to neglect prayer and the seruice of God: the sight of a diuell hath vexed and affrighted some out of their wits, but the sigh of a strange woman hath brought tenne thousand times more sorow, anguish, and restlesse perplexities, losse of goods, of wit, of life, and of soule, it hath ouerthrowne the wisest, the strongest, the godliest, yea and whole nations of them, so that whole volumes of stories doe witnesse their cries, their shrikings, their deadly complainings.

Iob. 31. 1. And therfore as Iob made a couenant with his eyes that he should not consider a maid,

a maide, and as children hide their eyes in the darke, that they might ſee no ſprightes, ſo men ſhould hide their eyes in the light for feare of thoſe bug-beares, which are ſo terrible in this life: and much more for feare of thoſe ghaſtly ſightes which God hath prouided to the plague of vncleane eyes for euer and euer.

What is the principall vertue of the 8. *Commandement?*

To profite our brethren.

How doth the Whale teach vs to keep this commandement?

The world doth now receiue great commoditie from the Whale both in reſpect of the oyle, and of the bones, which in Africa ſerue commonly for the rafters of their houſes, & this commoditie in the ages paſſed was not enioyed of men Iob. 40. 20. 25. 26. And ſeeing God hath dealt more liberally with vs then with them this age ought to be more liberal & bountifull, and more free from couetouſnes then the ages paſt, and euery man for his part ſhould labour to acknowledge and expreſſe the ſame in ſeeking the profite *Scaliger exer. 104. ſect. 10.*

What is the principall vertue of the ninth Commaundement?

To ſpeake for our brethren.

How doth the vvhale teach vs to keepe this commandement?

They that open their mouthes, or moue their lips againſt their brethren ſhal haue blacke mouthes enlarged againſt them, the Whale ſhall open the doores of his face, and ſhew the fearefull ranges of his * teeth all gnaſhing together againſt them, Iob. 41. 5. In him the Lord would ſhew vs the power of his rebuke and the indignation of his lips, for he that formed ſuch a dreadfull mouth, of right ought to be dreaded with feare of his reproch, wherewith he will rebuke the rebukers, and therefore ought wee to ſet a watch before our mouth, and to keep the doore of our lippes that no rebukes bee found therein.

* either the whale hath teeth, or ſomething proportionable to them.

VVhat is the principal vertue of the tenth commandement?

To deuiſe & deſire good for our brethrē

How doth the vvhale teach vs this commandement?

He is made without feare. Iob. 41. 24.

But

But in man one thought brings feare vpon another, one paſſion ſtrikes another with perplexitie, and a multitude of vaine deſires do puniſh themſelues like the Lyon that beates himſelfe with his owne taile: beaſtes in this reſpect be more happie then man, in that they are free from the rauing rabble of theſe importunate thoughts; from the beginning it was not ſo, which may make vs to looke from whence we are fallen, and to lift vp our ſelues by taking vpon vs a pure mind void of murmurings and longings, and ſo obtaine the ſeate of our former dignitie.

What is the principall vertue of the Goſpel?

To beleeue.

How doth the Whale teach vs to beleeue?

The Maieſtie of his ſcales is like ſtrong ſhields that are ſurely ſealed Iob. 41. 6. If God giue as manie ſhields to the whale as there bee ſcales on the fiſhes backe with a ſeale of his power vppon euerie one of them, then may wee well thinke that hee will bee our ſhielde and defence. If GOD giue this mon-

monster such a harnesse, and armour of a hard skinne, that hee esteemeth iron as straw, and brasse as rotten wood, and careth neither for sword, speare, dart, nor habergeon, then much more will hee arme and endue his seruants with might from aboue, so that they shall laugh at the shaking of the bloudy speare in the day of warre: yea the stones of Satans sling shall be like stubble, and his fierie dartes like arrowes of strawe: therefore beleeue.

Cap. IX.

The Primer of the deuils.

What is the principall vertue of the first commandement?

To loue God.

How do the Diuels teach vs to keepe this Commandement?

If the victorie ouer hell can please vs, then shall their destruction delight vs.

The Diuels are subdued vnto vs in the Lord, Luk. 10.17. Rom. 16. 20. he hath giuen vs the neckes of our enemies, and put all things vnder our feete: as they reioyce that diuide the spoyle so shall wee reioyce in the spoyling of hellish principalities

palities and powers; so that the seedes of our ioy are sowed in the hatefull breasts of the diuels; the backes of the fiendes shall be like Sharon and Carmel vnto vs that shall bring forth buds and blossomes of sweete consolation, their poyson shal be turned into heauenly balme in respect of vs, and their rancorous spirits, the vessels of wrath, shall be as boxes of refreshing oyle, wherewith heauenly Saints shall annoint their heades: seeing then that the Lord will bee glorified in the destruction of these his enemies, and that the smoke of hel shal be as a sweete incense vnto him, and seeing that we shall enter into his ioy and feele a sweet sinell from the place of bitter torment, it teacheth vs to loue him that turnes hate into loue, and deliuers vs from all wrath and wrathfull creatures.

God is as glorious in his iustice and holinesse, as he is in his mercie: when he bruiseth the head of the serpent, the broken hornes of Satã shalbe the trũpets of his glorie, and therefore the cornets of our ioy: for there is no sound of his glorie but it bringeth ioy & delight to his children. And they that murmure against this doctrin do gretly disgrace the power and glory of him that is the king of Saints.

What is the principall vertue of the 2. commandement?

To worship God.

How do the Diuels teach vs to keepe this commaundement?

The diuels beleeue and tremble, and

their knees bow at the name of Iesus, Philip. 2. 10. If those that are in the deepe do tremble & shake their euerlasting chaines with a horrible jingling at the presence of God, much more are we to loose the ioints of our stiffe knees, and to worship God as much for loue and reuerence, as the diuels do for seruile feare and dread.

What is the principall vertue of the 3. Commandement?

To know God.

How doe the Diuels teach vs to knowe God?

Hell and destruction are before the Lord, Prouerb. 15. 11. The eyes of God pierce into the bottomes of hell, and the darke graue hath no couering before him: when the subtile serpents and diuels go into the darkest denne, and vault of hell to whisper deadly and mischieuous counsels secretly together, the Lord then knoweth and heareth: nothing is hid from his wisdome, and therefore if wee would not be ignorant of the enterprises of Satan, we must seeke knowledge of him that can reueile vnto vs all the euill that is intended against vs, that so we may auoid

uoyd it.

Moreouer, though the diuell be wiſer then al earthly creatures, yet in that point where his wiſdome might profite him, he is more fooliſh then horſe or mule, or then any beaſt of the field, for he ſinneth ſtill and ceaſeth not. 1. Ioh. 3. 8. and ſo hee increaſeth the wrath of God againſt himſelfe; he procureth vnto himſelfe more puniſhment in one day then many damned wretches do in all their life: for he ſinneth euerie day againſt the holy Ghoſt; & deſpiteth the Spirit of grace, the ſweetneſſe whereof hee once perfectly knewe and felt, hee ſinneth malicioufly againſt his knowledge of ſet purpoſe to diſhonour God: we ſee heere that one may be exceeding wiſe in all matters ſaue onely of their owne eternall good, and therefore euerie man muſt carefully ſeeke the true knowledge of God, that ſo he may be wiſe for his owne euerlaſting life.

For euery ſoule that Satan drawes into hell, he ſuffereth new torment and more puniſhment, he ſhall ly the loweſt in hell at the bottome of the pit, and euerie Ghoſt that hee drew thither by his temptation ſhall lie vpon him, and preſſe him downe, and encreaſe the burthen of Gods wrath vpon him, euerie ſeuerall condemned ſoule ſhall bee as a ſeuerall milſtone to augment the weight of Gods heauy and direfull curſe vpon him, the iuſtice of God doth ſo require.

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To know God.

How doe the Diuels teach vs to knowe God?

Hell and destruction are before the Lord, Prouerb. 15. 11. The eyes of God pierce into the bottomes of hell, and the darke graue hath no couering before him: when the subtile serpents and diuels go into the darkest denne, and vault of hell to whisper deadly and mischieuous counsels secretly together, the Lord then knoweth and heareth: nothing is hid from his wisdome, and therefore if wee would not be ignorant of the enterprises of Satan, we must seeke knowledge of him that can reueile vnto vs all the euill that is intended against vs, that so we may auoid

uoyd it.

Moreouer, though the diuell be wiser then al earthly creatures, yet in that point where his wisdome might profite him, he is more foolish then horse or mule, or then any beast of the field, for he sinneth still and ceaseth not. 1. Ioh. 3. 8. and so hee increaseth the wrath of God against himselfe; he procureth vnto himselfe more punishment in one day then many damned wretches do in all their life: for he sinneth euerie day against the holy Ghost; & despiteth the Spirit of grace, the sweetnesse whereof hee once perfectly knewe and felt, hee sinneth maliciously against his knowledge of set purpose to dishonour God: we see heere that one may be exceeding wise in all matters saue onely of their owne eternall good, and therefore euerie man must carefully seeke the true knowledge of God, that so he may be wise for his owne euerlasting life.

For euery soule that Satan drawes into hell, he suffereth new torment and more punishment, he shall ly the lowest in hell at the bottome of the pit, and euerie Ghost that hee drew thither by his temptation shall lie vpon him, and presse him downe, and encrease the burthen of Gods wrath vpon him, euerie seuerall condemned soule shall bee as a seuerall milstone to augment the weight of Gods heauy and direfull curse vpon him, the iustice of God doth so require.

What is the principall vertue of the 4. Commaundement?

To praiſe God.

How do the Diuels teach vs this Commandement?

The curſed ſpirits ſhall be conſtrained to bleſſe and praiſe the ſeruants of God, Act. 16. 17. and 19. 15. If God giue ſuch honour vnto vs, that looke how many diuels there be in hell, ſo manie flutes whiſtling out our names with praiſe ſhall we haue. If God giue vs ſo many ſtrange muſitians to make maruellous tunes and dities of our praiſe, it teacheth vs to bleſſe him, and to praiſe his name from the riſing of the Sunne to the going downe therof, becauſe he hath ſpread our names ſo farre.

The diuels are conſtrained to confeſſe Chriſt, and to beare witneſſe of his glory and holineſſe, Mar. 1. 24. The Angels in ſinging of the holineſſe of God do beare a high and a ſweet treble euer full of extreme ioy: the diuels in ſinging of his holineſſe do roare out a moſt deepe and low Baſſe euer full of extreme wo and deſperate ſorow: and while we are in the earth, we muſt carie a pleaſant meane betwixt both

both, ſometimes full of ioy, ſinging like Angels for the promiſe of his holineſſe & righteouſneſſe wherewith he will cloath vs, and ſometimes full of wo crying out for griefe becauſe of the diueliſh vntowardneſſe that ſtill remaineth within vs, whereby we diſhonour his gracious Maieſtie: thus are wee to make the praiſe of God to be great among vs, and to count no ſound pleaſant, nor to thinke any muſike ſweete where God is not named, and his praiſe ſounded.

What is the principall vertue of the 5. Commandement?

To honour our brethren.

How do the Diuels teach vs to keepe this commandement?

The Diuels haue a king among them, whom they obey and honor, Reu. 9. 11. & 12. 9. Matth. 12. 24. King Satan hath his throne exalted aboue the other ſpirits, he ſaith to one fiend, Come, and he commeth; he ſaith to another, Go, and he goeth; and to another, Do this, and he doth it. If Satans kingdom cannot ſtand without order & gouernment, it teacheth the children of light to learne of the children of darkneſſe, to honour the graces of God

in those that haue them, that we may bee preserued thereby. As Elisha sent his seruant before him to lay his staffe vpon the face of the child, 2. King. 4. 29. So Satan sends his messenger before him to lay his iron staffe vpon our faces, to smite vs on the cheeke, and to buffet vs, 2. Cor. 12. 7. If he haue his messengers that run so spedily at his beck, & are armed at his word, and that without anie law to compell thē, onely for the desire to preuaile more effectually in killing manie, it teacheth vs to
Heb. 13. 17. submit our selues vnto them that haue the ouersight of vs, and to follow them in the Lord, thus may wee fight against Satan with his owne policie, beate him with his owne rod, and bind him with his owne chaines while we honour and obey the Spirit of wisdome and direction that God hath giuen to our brethren for our good.

What is the principall vertue of the 6. Commaundement?

To delight our brethren.

How do the Diuels teach vs to keepe this commandement?

The Diuels band themselues together against the Lord and his children with great spite. When one diuell cannot ouercome

come vs, he gets seuen stronger & subtiller then himself to help him, Mat. 12.45 This teacheth the seruãts of god, to ioine themselues together, and to choose their marowes with whom they may pray, and take sweet counsell against the Diuel and his Angels, and all their temptations, and so strengthen one another against the gates of hell by their mutuall loue.

As Christ sent out his disciples by two & two like faithful yokefellowes, Luk. 10. 1. So Satan sends out his spirits by companies, there is none among them that want their makes, Esa. 34. 15. 16. And it must needs be great shame & follie in the seruants of God, if any of thẽ want their marowes, and if they liue not like louing makes together.

The diuell rores and cries with a loud voice when he leaueth the possession of a soule, Act. 8. 7. & it should as much grieue vs whẽ we cannot shew loue as it grieues him when he cannot exercise his hatred.

Moreouer, it is probable that the principall sinne which cast the diuell out of heauen was hatred and enuie: when hee saw in the Lord that blessed and eternall decree of exalting man through the

incarnation of his sonne aboue himselfe and all the other Angels, he stood not with consent vnto the truth thereof. Amongst manie reasons to proue this, obserue those two. Euerie thing cōmonly receiues his denomination or name of the principall nature in it. Now almost all the proper *names of the diuell, and all his *attributes are deriued of hate and enuie, and the fruites thereof, and therefore it is most likely that this was the principall sinne which made him a diuell. Secondly, it is like it should be the greatest sin, which brought the diuel into the greatest curse. Now hatred is the greatest sinne, because loue is the greatest vertue, & the fulfilling of the whole law, and * sin is also denominated of hatred: if any obiect, that the sinne against the holy Ghost is greater: let them know that hatred is the chiefest streine of that sin, it is hatred that lifts vp their hand so high to blaspheme the Spirit: For this cause are we to cease from wrath and hate as from a diuellish and deadly sinne.

What is the principall vertue of the seuenth Commaundement?

To auoid vncleannes.

How

*the names of diuels in Chaldee: מזיקין of hurting.
מריא of gall & bitternesse.
חטא of cutting &c.
תזית the same in Hebrew.
שד of spoyling.
שטן of hating.
אבדון of destroying.
בעל זבוב of stinging flies.
ἀπολλυων a destroyer.
* Attributes: a crooked serpēt; a roaring lyon, a red dragon, the aduersary, the enuious.
* our English word Sinne of שנא to hate.

Howe doe the Diuels teach vs to keepe this Commaundement?

Concupiſcence of the fleſh is the prick that Sathan ſends into vs. 2. *Corint.* 12 7. Whenſoeuer any vncleane deſire entreth into our minds, then doth Sathan pricke vs with his Goade, and driue vs like beaſtes toward his ſlaughter houſe: euerie inordinate loue thought is a pricking ſting of the Dragons taile, and from his moſt filthie taile, moſt vile and filthie deſires receiue their reward.

Moreouer, the * vncleane ſpirits, which kind excell the reſt in tempting men to vncleanneſſe, can take vppon them the ſhape and ſimilitude, not onely of a pale and grim countenance, but alſo the perſon of a beautifull woman, that is as bright and faire as the diuine Angels of light. 1. *Sam.* 28.13. Neither doe they come onely in the forme of ſtraungers, but they can alſo reſemble thoſe whome wee know, and are familiarly acquainted with, they can deceiue vs by thoſe that dwell in the ſame houſe with vs, or by thoſe that are our next neighbours in taking their ſhape vpon them; yea and hee reſembleth thoſe alſo that are vertuous and faithfull people

* Called שדים of שדה to deſire, to couet, becauſe of the concupiſcence that he ſtirreth vp.

ple. 1. *Sam* 28.14. If we were as good as Samuell, he can yet take our likeneſſe vpon him.

Many particular ſtories of our owne daies might bee broght to confirme this. And at leaſt wiſe howſoeuer it be fruitfull or no, theſe things haue beene done, which is all one to the adulterer, as if he had begot or brought forth a broode of diuels into the world.

Now when they haue changed themſelues after this manner, they perſwade men many times to loue and to luſt, yea and by the iudgement of the wiſe, and by the confeſſion of witches themſelues, ther haue beene actuall deeds of vncleanneſſe commit ed betwixt them. And therefore there is no man, which hath often committed adultere, and hath vſed to delight in the workes of darkneſſe, that can certainely tell whether hee haue ſometimes ſinned with one of theſe vncleane diuels or no. This conſideration may ſerue to affright euerie one from the workes of vncleanneſſe, leaſt they imbrace an vncleane feend inſteede of their pleaſure, that ſeekes nothing but their euerlaſting torment and confuſion.

What is the principall vertue of the eight Commaundement?

To profit our brethren.

How doe the Diuels teach vs to keepe this Commaundement?

Sathan is a ſtrong theefe, and enuieth the proſperitie of Gods ſeruants. *Iob.* 1. 11. *&c.*

&c. he is the ring-leader of the eues, hee brought the Sabeans to steale Iobs Asses, and he was chief captaine of the Chaldeans that stole the Camels of Iob: we see when it is not graunted vnto him to hurt mens persons, hee would then hurt their Cattell and spoyle their substaunce, and therefore wee are to hate robberie and wrongfull oppression as a Satanicall art, and on the contrarie side to stirre vp men to profit one another.

What is the principall vertue of the ninth Commaundement?

To speake for our brethren.

How doe the Diuels teach vs to keepe this Commaundement?

The word which in the Syriac Testament is vsed for the diuell. *Mat.*4.11. doth properly signifie a publisher of shame, noting vnto vs that the man which sits and speakes against his brother, discouering his nakednesse and rehearsing all the faultes that hee knoweth by him, is of the diuels nature, fit for his companie, and may well sit vpon the same bench with him to talke of such matters.

אבלקרצא deriued of two words, one signifying to eate and deuour, *Psal.*57.3.4 The other to accuse as *Reu.*12.10.

The tongue in wrathfull speech is set on fire of hell. *Iam.* 3.6. The diuell whose

Diabolos. a slaunderer.

firname is slanderer, commeth with a firebrand from hell, and kindleth words of strife in angrie natures.

The diuell is the father of lies and liers. *Ioh.*8.44. They that can lie and beare false witnesse against their brethren, are of the same fauour and complexion that the diuell is, they resemble their father aright, & shall receiue their childs part from him, which at length will proue but a sorrie inheritance.

What is the principall vertue of the tenth Commaundement?

To thinke and desire good for our brethren.

How doe the Diuels teach vs to keepe this Commaundement?

The diuels are not flesh and bloud as we bee. *Ephe.*6.12. they commit not such sinne in bodie as wee doe, because they haue no * bodies, and therfore also all their punishment is in spirit onely, which yet is worse and greater then mans: wee see therefore that one may bee as bad as a diuell, and as cursed as Sathan for the sinne that is only in thought and in spirit, though our bodie be not accessarie vnto it in performing the lustes of the mind, and therefore

* No bodies of their owne, but those which they take vpon them for a season.

fore we are to purge ſinful deſires and motions out of our ſoules, and to haue loue in all our thoughts, and in our ſpirits, and ſo much the rather, leaſt in this reſpect we be worſe then the diuels, in hauing two meaſures and veſſels of ſinne, namely the ſpirit and the bodie, whereas the diuels haue but one of their owne which is their ſpirit.

What is the principall vertue of the Goſpel?

To beleeue.

How doe the Diuels teach vs to beleeue?

The diuell can goe no further then his chaine, nor doe any thing without leaue, he cannot make one briſtle of a Swine to fall to the ground without Gods permiſſion. *Mat.* 8.31. and much leſſe can he pluck one haire from our heads without the prouidence of God, we may therfore beleeue, when we know that God hath ſet ſuch a hedge of his prouidence about vs, that Sathan the Serpent dare not creepe through, leaſt he bee wounded with the pricking thornes thereof. *Iob.* 1.10.

Nay, the louing power of God hath turned not onely our miſeries and afflictions, but alſo our fals, and infirmities to his glorie and our comfort. *Rom.* 5.20. 2. *Cor.* 12. 9.10.

9.10. his grace ſhines the brighter in forgiuing many ſinnes, and we feele more of his loue when wee feele many ſinnes forgiuen vs, ſo that God changeth our grieſly wounds which Sathan gaue vs into ſpangles of beautie. Yea the Lord maketh the horrible ſting of Sathan to be like a Pearle pin, and the ſtings of all the other legions of diuels, to bee ſo many rowes of ſiluer pinnes to pinne vppon vs the long white robe of Chriſt, and to dreſſe vs with the garment of gladneſſe, for all our temptations and fals driue vs vnto Chriſt, and make vs to take faſter hold of him, and to buckle, and claſpe his righteouſneſſe cloſer vnto vs:

haue faith in this grace & power.

Halleluiah.

FINIS.

Motion of Nantucket

p. 46

Alternate pagination - mistake

p. 47 which is repeated.

p. 96 is mis numbered 88.

p. 112 " " " 111

p. 175 " " " 146

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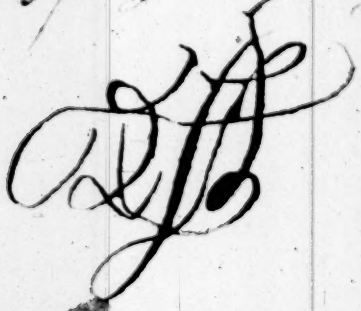

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